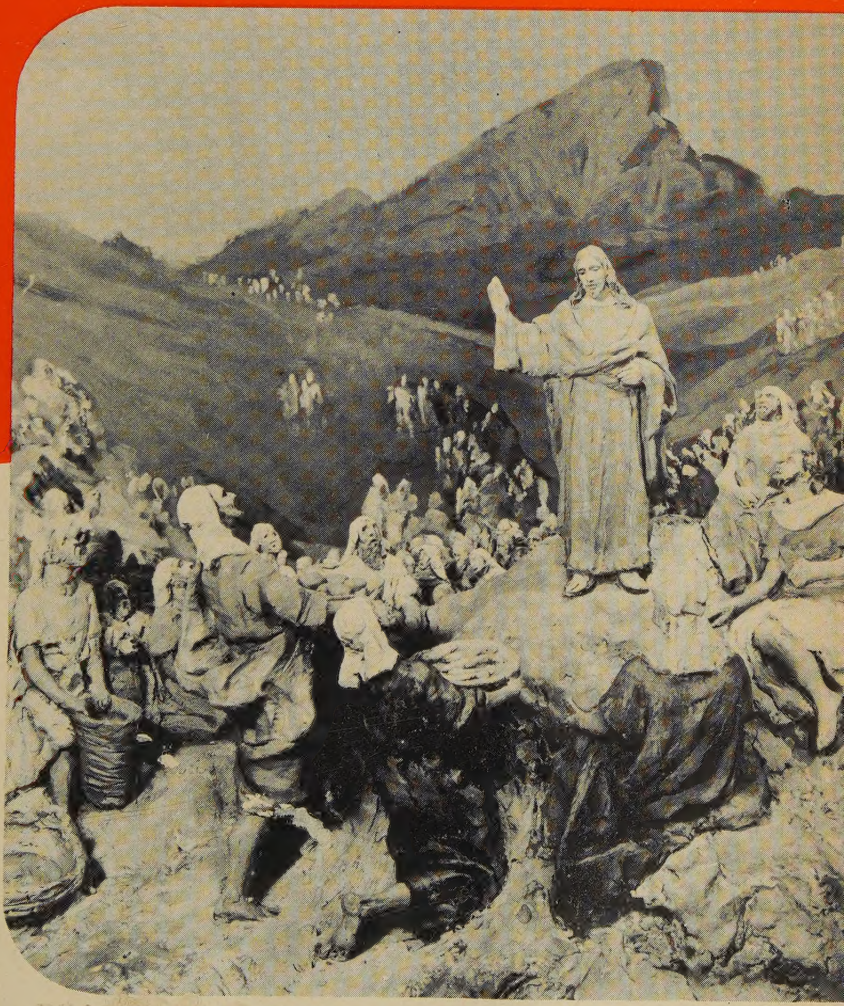
The LUTHERAN



BREAD OF LIFE

Christ feeds the 5,000

Vol. 34, No. 26

MARCH 26, 1952

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Welcome Visitors

WE HAD JUST STARTED singing the first hymn when I heard the door in back open. A colored man, neatly dressed in a light brown suit, entered, tiptoed quietly, sat down in the back row. The church is surrounded by large homes housing well-to-do colored people. Yet in 10 years, none had ever entered the church.

The membership of our Finnish Lutheran Church of Los Angeles is small. Our preacher first has a Finnish sermon, then one in English. Sometimes there are only six present for the English. Nevertheless, the pastor preaches just as fervently as if every seat were filled.

LAST SUNDAY I sat in the back with my three children. The youngsters sit in church for the first part to join in the hymn singing. Sunday school students usually sit in the back rows with their parents until dismissed by the minister.

Sunday school had been dismissed. Midway through the sermon, the door of the church creaked open a second time. A heavy-set colored woman entered. She wore an immaculate white linen dress. A white straw hat covered her hair. In her white-cotton gloved hands she carried a white plastic purse. A dark child about five clung to her hand. She picked her steps softly to a seat across the aisle from me.

I sat through the peaceful, sedate service which is customary among Finnish Lutherans. Nobody ever claps or cries out in their House of God. I had lived in Panama for seven years during my childhood. Several times I had visited colored churches out of curiosity. I had been accustomed to the shouting of folks there during their sermons.

EVERY MINUTE I expected to hear at least one loud "Hallelujah" from one of the three colored people who had invaded the sanctuary. But it seemed the quiet peace of the Finnish service had permeated their souls.

After church our pastor always stands in back, shaking each person's hand. As the colored man timidly approached, I held my breath. Our preacher reached out his hand. An open, broad smile lighted his face. Then he strode over to the colored woman with her child, shook their hands warmly, welcoming them to the House of God.

—SIMONE OLLILA

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Lutheran unity is discussed

Frank talk about prospects of merger of Lutheran churches in America took place this month between top-level spokesmen of the American Lutheran and United Lutheran churches.

No hope for closer ALC-ULC relations in the near future was offered, since the ALC is about signed up to enter a three-church (or perhaps five-church) merger which will exclude the United Lutheran Church. But the doors should be kept open for discussion of all possibilities, said ALC spokesmen.

Invitation for the conference came from the ALC group, headed by President Henry C. Schuh. Representing the United Lutherans were President Franklin Clark Fry, Dr. Henry H. Bagger, Judge James F. Henninger, J. K. Jensen, Dr. Paul H. Krauss, Edward Rinderknecht. The meeting was on March 13.

A week earlier the ULC group met representatives of the Augustana Church to discuss merger prospects. This church will probably decide at its convention in June whether its future lies with (1) the ALC-ELC-UELC merged church, (2) with the ULC, or (3) in continued separate existence.

United Lutheran leaders met March 6 with Danish Lutheran Church officials to review plans for enrolling this church as a ULC synod. A proposed revised constitution of the Danish Church has been prepared to make this possible. It will be brought up for tentative acceptance at the Danish Church convention this summer.

Obstacle

What most irritates other Lutheran churches against the United Lutheran Church are occasional instances of wh they call "unionism," in which Unite Lutherans share in public worship wi people who do not profess a Chris centered faith.

Officially the United Lutheran Churc avoids unionism. It entered co-operati agencies such as the World Council Churches and the National Council Churches in the U.S.A. only when fai in "Jesus Christ as divine Lord and Sa iour" was clearly recognized in the constitutions.

Occasionally a United Lutheran past oversteps the boundaries defined by th church. Most startling example of "unio ism" in recent years took place last mont in St. John's Church in Springfield, Ohi This is an independent congregation, b longing to no synod, but the pastor, th Rev. Kay M. Glaesner, is a 1949 grad uate of Hamma Divinity School and member of the Pittsburgh Synod.

On Feb. 10 in St. John's Churc Rabbi Selwyn D. Ruslander of Dayto Ohio, spoke on "How Christian Are W Jews?" He mentioned the "two great re ligious experiences of these two grea faiths—the experience on Calvary of th Christian, and the experience on Sinai c the Jew, one representing an inturning c faith, and the other an outpouring of fait —complimentary, yes, but not identical.

The *Lutheran Herald* (ELC) front paged an editorial attack on the Spring field incident, calling it "the crassest piec of unionism of which we have ever hear among Lutherans in America."

Hungarians coming to Hannover

At least one Iron Curtain country wi send delegates to the Lutheran Worl

HANNOVER IN 1952
At end of street is tower of Market Church (built in 1350) where Lutherans of the world will worship during assembly

Federation assembly in Germany July 25 to Aug. 3. Hungarians will be represented, they notified the LWF office in Geneva.

At the 1947 assembly in Sweden representatives were present from Czechoslovakia, Poland, and Hungary. Restrictions on churchmen in Communist countries have become more severe since that time.

It is expected that delegates of 50 churches, with about 50 million members, will come to Hannover. There will be 500 official delegates, but German, American, and other visitors may bring total attendance to 80,000.

How churches grow

Sharp differences between rates of growth of American denominations are evident in statistics compiled this month by the National Council of Churches. In 24 years Southern Baptists reported 100 per cent gain in membership, but their northern cousins, the American Baptist Convention, claimed only a 21 per cent gain.

Congregationalists, Methodists, Episcopalians were below average in membership growth. The largest Lutheran groups—United Lutheran, Evangelical Lutheran, and the Missouri Synod—were above average.

Figures are for the United States only, and compare the statistics gathered in the 1926 U.S. church census with those of the 1951 *Yearbook of American Churches*. From 1926 to 1950 church membership increased 59.8 per cent, while total U.S. population gained 28.6.

Roman Catholic membership increased 53.9 per cent, less than the Protestant average. Fourteen of the largest Protestant churches (each over 1 million members) grew 59.7. Negro groups and some small denominations such as the Church of God in Christ (946 per cent) and Pentecostal Assemblies of the World (536.9 per cent) reported the greatest growth.

Percentage increases in 14 largest Protestant denominations were:

American Baptist	21.0	United Lutheran	60.9
Congregational	21.1	Missouri Synod	61.0
Presbyterian USA	22.4	South. Baptist	100.9
Disciples	28.3	Mormon	105.0
Methodist	32.3	African M.E.	113.7
Episcopal	36.7	National Baptist	121.8
Presbyterian US	50.4	Greek Orthodox	739.9

Businessmen become ministers

The Episcopal Church, chronically undersupplied with clergymen, recruits a good many candidates for its pulpits from among the ministers of other churches. In Minnesota the church is experimenting with an easier plan, *Religious News Service* reports.

Seventeen men who had spent years in secular vocations—an insurance man, a railroader, an office equipment salesman, a teacher—have enlisted for full-time church service. Eight have already been ordained.

During the war years when clergymen were scarce Bishop Stephen E. Keller called on volunteers to conduct services and to read sermons (written by ordained clergymen) in parishes of the Minnesota diocese. After the war some decided they wanted to enter full-time ministry.

Episcopal church law permits candidates who "have attained the age of 32 years and have shown such proficiency in business or professional life as gives promise of usefulness in the ministry" to prepare for ordination without training in a theological seminary.

The men spend from one to three years working in parishes under the direction of experienced clergymen before they are ordained.

Against liquor ads on TV

"Cool refreshing" glasses of beer a glorified by advertisers on television pr grams every day of the week. Pressure t put hard liquor ads on the air is exerte by distillers.

A federal law to prohibit liquor a vertising on radio and television was pr posed last month in the U.S. Congres American churchmen gave testimony i favor of the bill at Senate hearings.

Parents who are opposed to alcoholi drinks "find ourselves helpless in the fa of an enemy which callously disregar our protecting doors and walls, and stea into our homes through radio and te vision, making tragic inroads on the pla tic, impressionable minds of our chi dren," said Mrs. Albert H. Ashton of t Society of Friends.

Distillers told the Senate committe that temperance groups are trying t bring back prohibition and to throttle legal industry."

TESTIMONY AGAINST TV ADVERTISING

Bishop Wilber E. Hammaker of the Methodist Board of Temperance, Mrs. Albe Ashton, and Dr. Norman Vincent Peale were among the church leaders who protest

Loosen up Sunday laws

New York's "blue laws" against Sunday sports were relaxed in mid-March in a bill adopted by the state legislature and sent to Governor Thomas Dewey for signature.

The bill removes the ban on "participation" sports—golf, tennis, hunting, fishing—now forbidden by long-existing laws which are seldom enforced. Authority to permit "spectator" sports—such as circuses and automobile races—is placed in the hands of the communities of the state, to be determined by local ordinances.

The state council of churches opposed relaxing laws on "spectator" sports. There are an "adequate number and diversity of such entertainments" already permitted by law, the council argued.

Get out the "church vote"

Every pastor in Pennsylvania should make it his business between now and April 22 to urge people of his congregation to vote in the primary elections, says the Federated Legislative Committee. "There was never a time when the leaven of Christian citizenship in government was so desperately needed," the committee says.

The committee estimates that its campaign last year doubled the number of church members who went to the polls in the spring elections. This year the aim is to persuade at least 50 per cent to take the time to vote.

Facts about Maryland's candidates for the U.S. Senate and House of Representatives will be made public by a United Christian Citizens group formed recently in Baltimore. The committee will gather information through questionnaires sent to the candidates. It hopes to "unite Christian citizens for the purpose of making the teachings of Christ, as defined in church official pronouncements, effective in civic life."

Chicago churchmen, shaken up by news about the relation of politics and crime in their city, have organized this month for a campaign to persuade Christians to take a more active part in political life. "We church people have sat idly by and practically let the racketeers and hoodlums take over the running of our city," James Henderson told the Chicago Church Federation.

Too much politics

No Protestant group has been more plain-spoken and unhampered by conventional inhibitions than the Council for Social Action of the Congregational Christian Churches. Its bimonthly *Social Action* magazine tackles the toughest political problems of the hour, and tries to solve them according to Christian principles.

This month the Social Action group was under heavy fire from fellow-Congregationalists. Sixteen laymen formed a committee to oppose the Council. Led by F. A. Bean of Minneapolis (and including Congressman Walter Judd, Physicist Robert E. Millikan), the laymen accused the Council of "trying to put the church into power politics" and "pushing socialism."

The Congregationalists' General Council executive committee agreed to appoint a committee to study the criticisms of the Social Action Council's work. Dr. Liston Pope, the Council chairman, said the Council was established "to provide a prophetic voice, not an echo." He said "if it did not arouse criticism" it would not be doing its work properly.

Argument in Spain

Spain is the world's best example of what Roman Catholicism can be at its worst. Spain's 20,000 Protestants are

boxed in, annoyed, sometimes beaten up. This month Spain's Franco government was fighting back against Roman Catholic accusations that it is getting soft toward Protestants.

"A river of United States gold" is persuading the government to relax its "Catholic loyalty and conscience," said the archbishop of Seville, Pedro Segura. "Protestant proselytizing, having broken through the dam of tolerance, does not hesitate to press openly for religious freedom in our country," he said. "For political reasons, concessions harmful to the Religion" may be granted to Protestants, he said.

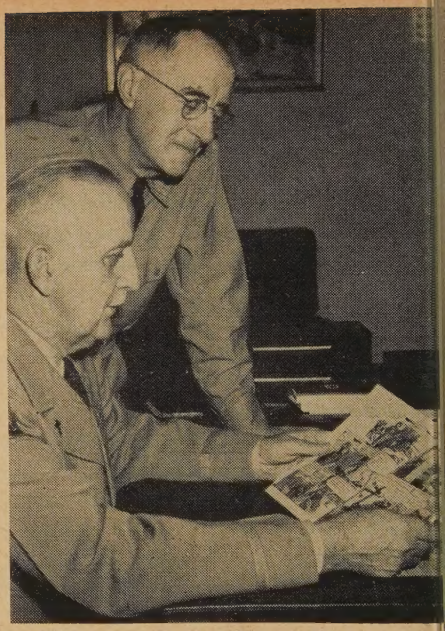
The Franco newspaper, *Arriba,* answered in mid-March that Cardinal Segura is mistaken about the situation. The government is carefully protecting the Catholic faith, it claimed.

Difference of opinion

"I congratulate you for having put on such a noble demonstration of Catholic faith . . . Heretical Protestant millionaires are pouring into Colombia their money in an effort to steal the true faith from the careless," said Father Florencio Alvarez, according to an eyewitness of the Christmas season attack on a new Baptist church in Bogota.

The witness reported that Father Alvarez led the crowd in songs and in a number of cheers such as "Down with the Protestants" as the attack began. He was present while the windows of the church were broken with stones.

According to *America,* U.S. Jesuit magazine, Father Alvarez had preached a strong protest against the Baptist invasion of his parish. But "the youths who hurled stones and broke the panes of the Protestant church disregarded his express admonitions against violence. He did not 'incite and lead' the mob."



"LIFE OF CHRIST" FOR KOREANS

U.S. Army Chief of Chaplains Roy H Parker (seated) and Deputy Chief, Jame H. O'Neill, inspect book being distribute

Protestants reported from Colombi this month that there were 23 cases o persecution there since Dec. 1, includin the murder of a Seventh Day Adventis In one place a mounted policeman rod into a Protestant church during a servic and beat the pastor with a whip. Th home of a Pentecostal missionary wa dynamited and burned in Boyaca.

In most South American countrie Protestants have liberty of worship. Co lombia for several years has been th most conspicuous exception.

Koreans form chaplaincy corps

Ten Korean Christian pastors have en rolled as chaplains to serve in the Korea navy and marine corps, it was reporte this month. They are trained under U.S navy chaplains.

Provision for Christian chaplains i

50,000 COPIES

To Korean soldiers and to Communist prisoners of war in South Korea about 50,000 of an illustrated Life of Christ have been given by the United Nations Chaplain Command. Koreans are responding eagerly to Christian instruction, the chaplains report

the Korean army was made last year. One Korean army chaplain, Kwang Sup Yun, was killed on the battle line on Feb. 29, it is reported.

Faculty goes to school

Professors at Syracuse University were pupils in the classroom on four evenings this month "to study the present state of education and religion on our type of campus." It is "a pilot project," said Dean Charles C. Noble, the first in the United States for investigating the responsibility of a university faculty in developing the religious interests of the students.

Chief speaker at the faculty conferences was Dr. Joseph A. Sittler of the Lutheran Theological Seminary in Chicago.

Classes in religion are being given at the University of Minnesota this winter by Lutheran instructors. More than 100 have registered. Instructors are Dr. George Forell of the National Lutheran Council Student Service staff, Drs. E. Theodore Bachmann and Warren Quanbeck of Luther Seminary, and Dr. Paul Holmer of the university faculty.

And so forth

Bibles at half-price were on sale this month at a bookstore operated by the Soviet government in Jerusalem. Also on sale at low prices are books on communism . . . Pastors in Florida won't lose the state tax exemption on their parsonages if they rent rooms, Attorney General Richard Ervin ruled, "so long as the renting of rooms is a mere incident to the use of the parsonage and not the main use of it."

World News Notes

End of the occupation

Victors in a war are expected to behave as they please in a conquered country, and Americans have fulfilled the expectation. In Germany and Japan they took over the best surviving hotels, houses, and business buildings, imported luxury goods in larger quantity than the civilian population in those countries had ever seen before.

In a sea of misery, the army bases were islands of prosperity.

Now the time has come for the retreat. On April 1 the GI golf courses in Japan are to be returned to the Japanese owners. Soldiers will be obliged to pay for using them. The Tokyo Stock Exchange building will be abandoned by the U.S. Navy and the Army will give up the Daichi building facing the emperor's palace.

Germans want the U.S. Army to cut down on the quantity of tax-free cigarettes sold to U.S. soldiers in army P-Xs. The cigarettes get into the black market for sale to Germans, and cut down the government's tobacco tax revenue. U.S. Army officers have also agreed to cut down their housekeeping staffs and other privileges—which are charged to the German government.

Loyalty oath

First man to be caught under Pennsylvania's new "loyalty oath" law is a Quaker schoolteacher, Paul W. Goulding. Nobody thinks Mr. Goulding is a Communist (real Communists can take the oath without blinking an eyelash).

"Although I am neither Communist nor subversive," said Mr. Goulding, "I must say 'no' to the spirit of the oath." For refusing to take the oath he must give up his teaching position in the Nazare (Pa.) high school.

Black market potatoes

Maine or Long Island potatoes ough to cost the housewife about 69 cents fo 10 pounds in the New York market— and Idaho potatoes about 10 cents pound. But prices were about one-thir to one-half above that this month.

Reason is that the Idaho potatoes a "almost 100 per cent" in the black marke and Maine and Long Island potatoes we following close behind.

Until this winter the government sub sidy to keep the price of potatoes up t parity had produced an overabundanc so that millions of excess bushels had t be destroyed. With the subsidy removed potato-growing slumped. Now the sup ply is so far below normal that dealer can demand more than the ceiling price Wholesalers require buyers to make un der-the-counter payments or buy carrot and parsley in addition to the potatoes

American iron curtain

Only one American businessman feel an urge to go to Moscow in April for conference on economics to which ci izens of dozens of countries have bee invited. S. Beryl Lush thought he migh make profitable deals in his cotton busi ness by attending.

But U.S. Secretary of State Dea Acheson said the conference is "a strat agem to lure unsuspecting men of goo reputation" and to involve them in a dis cussion about "restoring normal East West trade relations." Patriotic Amer icans were warned not to fall into the re trap.

WHAT CAN CHURCH PEOPLE DO NEXT?

THE FIGHT OVER universal military training ended in a draw. After long and bitter debate, the House sent the UMT bill back to the Armed Services Committee for further study.

In effect, this killed UMT for the rest of the 82nd Congress. Pushed by a packed agenda and aiming at early adjournment, the House has no intention of returning to UMT later this year. Congressmen want to close their desks and hurry home by the time of the nominating conventions if possible, or by July 1 at the latest.

The Senate waited to see what action the House would take. Its UMT bill will now be placed quietly on the shelf. Senators will be glad not to have to commit themselves on such a hot issue in an election year.

It is uncertain whether or not another attempt will be made next year to put all 18-year-olds into uniform. Each year that UMT proposals are defeated or postponed, they become less likely to gain final approval. The Pentagon, however, having come this close to achieving its long-term objective, is not likely to stop trying. The trend of world events and the results of the national election will help to determine whether UMT legislation will be considered again next year.

Church influence

The leadership of the churches in opposing UMT is recognized as one of the principal reasons for its defeat. Along with educational, farm, and labor groups, the churches are credited with having made a strong impact on public sentiment which was reflected in the attitudes of Congressmen.

The Protestant churches achieved almost as solid a front on this issue as they did in their opposition to sending an ambassador to the Vatican. Not only the historic peace churches, but also the major denominations—Baptists, Methodists, Lutherans, Presbyterians—and the National Council of Churches, went on record against launching a universal military training program at this time.

The real strength of the Protestant position, however, came from the willingness of church members to make their convictions known to their Congressmen. For the second time within a year, members of Congress have been made conscious that the people of the Protestant churches comprise a thoughtful, articulate, and responsible group.

THIS WAS TO HAVE BEEN the year of victory for the proponents of UMT. The Pentagon, having built up increasing pressure over the past several years, was prepared to give the big push which would write a permanent UMT program on the law books. If there had not been staunch and concerted opposition, this would have happened on schedule.

Thoughtful Christians ought never to be satisfied to be onlookers instead of participants. Having had a taste of helping to determine the direction of national policy, church members should look around for other issues which deserve their support.

As the U.S. foreign aid program is discussed in Congress, the temptation will be to let the Point Four program bear the brunt of the need for economy. If large numbers of church people urge their Congressmen to support the program of technical aid to underdeveloped areas, this constructive element in U.S. foreign policy will be strengthened.

—ROBERT E. VAN DEUSEN

THE NORTHWEST IS GROWING

By EDWIN and MARJORY BRACHER

Unchurched millions and rapid population increase make th Pacific Synod an emergency area for home mission expansio

AMERICANS ARE ON THE MOVE. The church is becoming aware of what this means in terms of the home mission job to be done in growing suburbs and new industrial developments. It may be less aware that when hundreds of thousands move into a region where Christianity is weak, that region becomes an "emergency area." That's the situation in the northwest corner of the United States.

Between 1940 and 1950 the three Pacific Coast states had a population gain of 48.3 per cent. In any place this would have meant an almost staggering task for home missions. The situation was made more serious by the fact that few of the people already living in this area were even nominally members of a church. California, though it had the greatest influx of new residents, also had a higher proportion of church membership than the other two states.

IN OREGON AND WASHINGTON the most difficult condition prevailed. Only 17 per cent of the people in Washington were listed as church members, the lowest percentage in the entire country. The figure is slightly higher now than 10 years ago, being estimated at 20 to 25 per cent.

There are congregations just as vigorous as those in other parts of the country, and district or state organizations that would compare with any in other state But as a whole the church is weak a Christians a small minority.

This is what it means. If there are families in your block, your family g to church every Sunday, and one fam goes occasionally. The other eight w be working in the rock garden, doing weekly wash, building a garage, paintin a boat, or fastening skis on top of the c for a trip to the mountains. If you li in the country there are tractors in t field on Sunday the same as on the oth days of the week. In such surroundings is not easy to maintain loyalty to t church nor to be regular in attendanc

WHY DOES THE Pacific Northwest hav the lowest percentage of church membe ship for the entire nation?

In the first place the spirit of the we has been one of material gain and co quest. Here are raw materials in abu dance to be exploited—timber, miner deposits, and fish in the ocean. The spir of the gold rush days has not died. Me came here, not seeking freedom to wo ship as they pleased, nor to set up a dem cratic way of life. They came here to g rich. They still do.

Another reason for the church's weak ness in the west is just the fact that mos people have come from somewhere els Moving is hard on religion. Practicall everyone in the west has gone through th experience of having roots pulled up an old ties broken. That only a few hav put down spiritual roots again is not to

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The United Lutheran Church will hold its 1952 convention in Seattle Oct. 8-15. This is another in a series of articles by Pastor and Mrs. Bracher about the host synod.

surprising. Many have lived, at least for a few years, in a community where there was no church.

Far more (and this is particularly true of Lutherans) have settled where there was no church of their own denomination. Or perhaps they came from a well-established congregation "back east" with a beautiful church building. It was difficult to accustom themselves to worship in the small ugly frame church in the new community. For some reason the west has been cursed with an undue proportion of ugly churches.

A SUNDAY SCHOOL superintendent from one of our southern synods moved to a northern city. He and his wife found a large neighborhood church in which they were soon faithful members. A few years later the man's work took him to a small western community. It was 12 miles to the nearest Lutheran church, a struggling mission. He went there once. Then he, who had often said to his wife, "I can't live without the church," lived for seven years without it. And she eventually joined a more attractive church of another denomination. This story would not be worth telling except that it has been repeated hundreds of times.

If people moved only once, the problem would be less difficult. But restlessness has characterized westerners, perhaps from the days when Pittsburgh was west. A large element of the West Coast population has been and is transient.

A THIRD REASON for the small strength of the church in the Northwest is the beauty of nature. For a family from some part of Iowa or the Dakotas, where there was "not even a creek" in which the children could wade, there is vast excitement about coming into a land of fresh water lakes. At the same time one is in sight of salt water and mountains. There is plenty of wild land. There are forest parks and beaches and practically no closed season for recreation. Summers are cool and winters mild. There is some place new to go every Sunday. And they go!

Some responsibility for the weakness of Christianity on the West Coast is justly laid to the church itself. It has not always understood the conditions in the West, nor that they called for the same sacrifice, in only slightly lesser degree, demanded by foreign missions. Mission boards have often grown discouraged over lack of progress. Ministers have come and gone,

BOATING IS POPULAR
One is always in sight of lakes or salt water

unable to give themselves to the mission field of the far west.

All of these factors have combined to make the present-day statistics: "75 to 80 per cent of the population unchurched." It is a fact that makes itself felt in every part of life.

MORE THAN A MILLION people moved into the Pacific Northwest within the space of one decade. Predictions for 1950-60 are for another increase of 30 per cent or more.

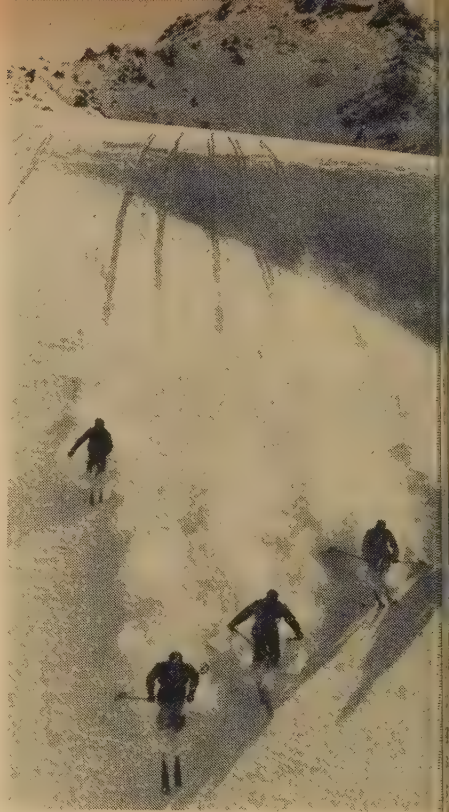
Why are people moving into this far corner of the United States?

Students of population trends point out that people go where climate is agreeable and jobs are plentiful. Industry goes, making jobs, where there is electrical power, fuel and raw materials. This accounts for the rapid population increase of the Northwest.

During World War II thousands of servicemen were sent to the West Coast and, discovering its mild climate, determined to make it their future home.

Industrial opportunities have expanded enormously. The year-round, glacier-fed flow of the Columbia River has been harnessed to produce an abundance of hydroelectric power. Aircraft, aluminum and other metals industries have created a large labor market. There is an atomic energy plant at Hanford, Washington. Much of the standing timber of the United States is to be found in Oregon. Columbia River power developments have also spelled agricultural expansion through irrigation of a million acres of sage brush land in south central Washington.

ANOTHER FACTOR in the growth of this region is its relation to Alaska. In fact, one cannot understand the Northwest, particularly the Puget Sound area, without knowing about Alaska.



SKIING IS A YEAR 'ROUND SPORT
There's always snow on the mountains

This vast territory, once called "Seward's folly," is a land of raw material It has no manufactures, practically n agriculture. It is a region of mines, fish ing, lumbering, and recently, of great a and naval bases. From Ketchikan t Nome it is dependent upon Seattle as i base of supplies. It draws its labor, muc of it necessarily seasonal and transien from the United States by way of th Pacific Northwest.

From a purely material point of vie there are advantages in the Pacific Nort west. It is a good place to make a hom and to achieve some economic securit But by cold and indisputable statistics family moving to this region runs greate

risk of losing its connection with the church, and of having its faith in God sicken and die, than it would anywhere else in the United States. (It should be pointed out that for Canada somewhat the same conditions prevail in British Columbia, which is also a part of the Pacific Synod.)

For the Christian church this is an emergency area. The conditions we have described apply to all denominations. But they are true in even greater degree for the Lutheran church.

BY COMPARISON WITH OTHER denominations the Lutheran church is not strong in any of the three West Coast states. And of major Lutheran bodies in this area the United Lutheran Church is the weakest.

At the same time the heaviest migration into the Pacific Northwest has come from midwest states with large Lutheran populations, making our task proportionately greater than that of other denominations. When any part of the church is weak, the whole is affected.

When hundreds of thousands are pouring into a region where most of the people live without God, it must be the concern of the whole church. What gain is there for the church to win a man in Baltimore or Minneapolis and lose him when he moves to Oregon?

TO THESE THINGS about the Pacific Northwest, we would like to add this encouraging note.

The Lutheran church on the West Coast is pursuing a vigorous mission program. Of the 39 congregations of the ULCA's Pacific Synod, one-third are missions started in the last six years. Two more will be organized this spring. Six fields have been approved by the Board of American Missions and will be entered as soon as six men can be found to do the work. Twenty communities without a Lutheran church have been assigned to the Pacific Synod by the Regional Home Missions Committee.

The outlook has never been so hopeful.

OUR LITTLE five-year-old boy, Billy, has been deeply impressed for some time by the little half-starved Korean boy on the Lutheran World Action poster. Today he was in my study and saw a stack of envelopes and asked what they were for. I told him that they were envelopes in which we were going to put money for the little boy on the poster. He said, "Daddy, give me one. I want to put one of my silver dollars in it for that little boy and the next time I see him I want to see his *muscles*."

—G. E. M.

DR. A. CONAN DOYLE, a young physician, after opening his office in London found plenty of time on his hands. While waiting for patients he wrote a few detective stories—the beginning of the famous Sherlock Holmes series. Soon writing proved so profitable that the doctor devoted all his time to literature. However, he considered his detective stories nothing compared with his plays, poems, travel stories and writings on spiritualism. But today his fame rests on the immortal tales of Sherlock Holmes.

—JEWELL CASEY

FINAL IN A SERIES ABOUT DEATH

The Christian's Resources

By RUBY LORNELL

Our Lord helps us find the strength to rebuild o lives after a loved one has been taken from

"SPIRITUALIST—*Questions answered 3 for $1.00. Rev. R. G. H. . . .*"

That ad is run every night under *Personal* in our local press. It has been running for some time. Since it was first printed, the price of steaks and chops and hamburger and housing have climbed steadily upward, but the Rev. Mr. R. G. H. will still answer three questions for the price of one dollar.

At first it seemed to me just slightly amusing, but apparently the Rev. R. G. H. has found that the ad pays off. That doesn't seem amusing to me at all. It makes me a little sick at heart to think of the pathos behind that fact.

Right here in our town there must be enough people so anxious to make some contact, however feeble, with their deceased, that they are willing to send the Rev. R. G. H. a dollar to get three questions answered. Sometimes I wonder if any of them are among my friends and acquaintances. Sometimes I wonder why they want so desperately to contact the dead? Is it idle curiosity? Is it a yen for the mysterious? Is it a longing to know what lies beyond that narrow passageway we call death?

I CANNOT GIVE three answers from the dead, not for a dollar or a million dollars. But there are three counsels of Jesus that I believe can be of help to the Christian who finds himself in the position of ha ing to begin life over again from t debris that is left after death has had h say. Strangely enough, they are all sta ments of Jesus that have frequently pu zled me. They were not given in the co text of death. Yet they have, I believ a very direct bearing on the difficult bus ness of "reconstruction."

The first of these counsels, to be much help, must be understood and a cepted before the death of a loved on "If anyone comes to me without hatin his own father and mother and wife an children and brothers and sisters, and h very life, too, he cannot be my disciple

The words are so harsh we can scarce believe our ears. It is possible that Ma thew's milder interpretation is more a curate. Yet, it sometimes takes harshne to shake us out of our ruts. The point i *we simply cannot give our deepest lov our first loyalty, to a creature who, lik ourselves, will sometime die.*

GOD SO CREATED US THAT we need permanent relationship. We need to lov Someone Who is eternal, Who will neve leave us, Whom death itself cannot touc That is as much a part of our makeu as the fact that we have eyes and hand and lungs. It is not something we decid It is there when we are born.

When we try to ignore that fact, we d

so at our own peril. When we give our deepest loyalty to some person, even if it be a husband or wife or child, we only set the stage for self-ruin. If you protest that it is not natural for a mother to love anyone (not even God) more than her own child, or a lover to be more devoted to anyone than to his sweetheart, I can only say "Try it and see." Ask God to make it possible for you to give Him your deepest love. You will find, as millions of Christians have found, that instead of making your earthly loves less, it makes them greater.

God gives you a new dimension in loving, so to speak, a dimension you didn't imagine existed before. That new dimension enriches earthly love and makes it more precious. But it puts it in its place, so that when that earthly presence is taken from you you can still stand, because you stand in God.

THE SECOND COUNSEL is another strange one: "Let the dead bury their dead." This, too, was given in another context. Perhaps I misinterpret when I see a meaning in it for us at this point. But what I am going to say is certainly implicit in many other teachings in the New Testament.

It is not for us to be concerned about the precise nature of the life after death. That realm belongs to those who have entered it. "If I could only know that my mother knows what is happening now." How frequently I have heard that! It is, I suspect, the source of many of the dollars sent to our spiritualist friend of the *Personal* column.

Perhaps your mother can see you. I don't know. But if she cannot, God has devised other and better arrangements.

THE THIRD COUNSEL is that given to Peter shortly before Jesus returned to His Father. He had just told this impulsive disciple that he would suffer martyrdom for His sake. Then Peter, seeing John, asked "What about him?" And Jesus said "What does it matter to you? You must follow me."

"Lord, why did *my* husband have to be taken?" "God, she had five sons and they have all come back. Why did *my* only child have to get the bullet in his heart?"

Jesus doesn't blame us for asking. He only says, ever so gently: "I am sorry. But it is really not important for you to know about that now. The important thing is that you must follow Me. If your child has been taken, there are other children you must love in My Name. Others desperately need your help, your attention, the advantages you can give them. And if your husband has been taken and you must carry on under the crushing load, believe Me, you are *not* alone. There isn't any suffering or pain in the world that I don't know or understand.

"Remember, too, there isn't any loss in the world that I cannot make into eternal again, if you will let Me. I have given you many helps on this earth. Medical aid will build up your body to its best possible condition to help you in this difficult time. That is part of My plan. I have given you means of recreation and relaxation. Use them, too, to relieve your over-wrought nerves. I have given you work to do. Keep busy at that work —it will help take away feelings of emptiness and uselessness. I have given you prayer. Whenever you come to Me, I will be waiting to fill your every need.

"I cannot take from you your Gethsemane, your Good Friday. I, too, have mine, a suffering more intense than you can ever comprehend. But from it comes the Resurrection. Give me your sorrow, your loneliness, your despair—and follow Me. Then I can give you the Resurrection!"

THE BIBLE HAS THE ANSWERS

By THEODORE K. FINCK

1952 series of Vacation Church School textbooks shows how the Scriptures help solve problems of daily living

PASTOR ANDREW DREXEL had asked for it. He had preached sermons on the Bible. He had noised abroad that this was Bible year. He had publicized the stress placed on the Bible by the church periodicals. Then, in a brave moment, he had asked people to write him concerning their Bible problems.

He had not long to wait.

"Dear Pastor," began the first such letter, "it's all very well to talk about daily living and the Bible. But my Billy, aged 11, spends every cent he can lay his hands on for candy; and May, his eight-year-old sister, saves her nickles and wants Billy's candy; and this makes a fight! Jack—that's my husband—says they don't know how to handle money; but he is always out of lunch money, too. Does the Bible have anything to do with this?"

NEXT MORNING two enigmatic-looking letters showed up in the pastor's mail. "I suppose today Mrs. Jones wants advice on the spending habits of her Cynthia and Peter," Pastor Drexel muttered.

But no—

"Please don't give me away" (the letter was in the overdistinct scrawl of a teen-ager), "for I have never talked to anyone about this. My problem is that I am always afraid. I'm afraid of everything and everybody. The other girls make fun of me. When boys are around, if I don't run away they tease the day-

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Dr. Finck is an editor for the ULC Parish and Church School Board.

lights out of me. I'd like to play basketball, but I'm scared to try. I read the Bible. How can I find out where to look in it for something about being afraid?"

"She's a nice youngster," commented Pastor Drexel, as he noticed the signature. "I didn't know she felt that way. But what is this?"

HE HAD PICKED up the other letter, and now began to stare at it. "Surely that is Dave Benson's writing. The way he makes a capital D would give a Chinaman the jitters. But I see him every day. Why does he write?"

"I know you'll think it's strange that I'm writing," the letter ran, and it was from Dave, "and no wonder! I tried to say something when I saw you, but the words didn't come. One of our kids—I'm not saying which one—got into an awful jam at school. That part is over; but it has left the youngster in a terrible way: stubborn; doesn't want to go to school; sits moping alone. I can't use the Bible, because that's all about good people . . ."

THE PASTOR didn't finish that letter just then. "How do folks get that idea about the Bible?" he asked himself over and over.

"Andy! Andy!" It was his wife's voice on the stairs. "Here's a package for you."

"My, Susie, are the letters coming wholesale, in packages?" But when he took the package from her he saw that he was wrong.

"Oh, these are the sample vacation-school texts I ordered," he told his wife, as he tore loose the wrappings. "How do you like their looks?"

Mrs. Drexel carried them off, as the pastor attended to other pressing matters.

Late that evening, his pastoral chores completed, Andrew sat again at his desk. Another of the asked-for letters had arrived in the afternoon. He opened it and looked at the signature.

"Jim Landis is a normal enough young fellow," he thought. "Seems to be making something of a name for himself at Bridgetown High." Then for the moment he laid the letter aside, and turned his attention to the new vacation-school literature. His wife had replaced on his desk the six books of the sample packet.

"VACATION CHURCH SCHOOL SERIES," he read at the top of one of the books. "What's this underneath? *The Bible in Daily Living.* Hm, that's the 1952 slogan for the whole church. Pretty good, too! We need a lot more Bible in a lot more daily living. Say, here's something!"

The clergyman's eyes, rambling from book to book, had alighted at Session 9 in one of the books.

"'*Mistakes in Living,*'" he read. He sat up in his chair. "Do you know, Susie," he addressed his wife, who had just come in the room, "that is the kind of thing that would help Dave Benson's child."

"Which child? He has five."

"I don't know which one. Dave's letter didn't say. But it wouldn't matter"—the pastor was looking up Session 9 in all the books; "from beginners to adults all the ages seem to have the same daily subject. And that 'Mistakes in Living' could certainly correct one of the worst misconceptions about the Bible."

"YOU MEAN, folks think the Bible is only about good people?" Mrs. Drexel picked up one of the other books. "Look, Andy, I think you said there was someone who wrote about knowing how to use the Bible to overcome fear. Session 6 says, *Finding Needed Guidance.*"

"It looks like mighty practical stuff on the Bible," Andrew agreed. He chuckled. "They even have one here for a letter I got about kids fighting over nickles and

candy." He held up a little children's book, open near the middle. "*Managers for God,*" he read.

Mrs. Drexel had noticed the last letter, lying open on Andrew's desk. "Is that one of your problem letters, Andy?"

"Yes. I laid it aside. I'll read it now."

"Dear Sir," Jim Landis wrote, a little stiffly, "it is probable that when you asked for letters from those with Bible problems, you did not even know that I was listening to you." (Drexel recalled that Jim usually sat with a restless, roving-eyed group of boys and girls.)

"But I listen even when I don't seem to, and I would like to understand my Bible better. The problem right now is military service. In a year or so, if the world mess continues. I will have to make some heavy decisions. Is it right to go to war? Uncle Ed says yes, you're a slacker if you don't. Cousin Jake says it's wrong even to register. What does the Bible teach—anything?"

THE MINISTER LOOKED UP.

"This young fellow is facing the problem of military service. What does the Bible say, he asks, about serving his country? What—"

"I have it right here," said Mrs. Drexel triumphantly. "Session 8, *The Bible and One's Country*. And do you know, Andy, the way it's handled here would really appeal to the high school age."

"These letters have convinced me of one thing," said the pastor, as he put away his work for the night. "If I want to get the Bible off the shelf and into the lives of my people, I will build up a maximum vacation church school, beginning now. It will have a great slogan—"

"*The Bible in Daily Living,*" declaimed Susie, getting in the last word.

WHAT DOES THE BIBLE TEACH?
Young people have great problems to solve

INDIA NEEDS OUR MISSIONS

By ALBERT P. STAUDERMAN

Dr. Earl S. Erb found evidences of strong Christian influence and new opportunities to attract many who eagerly seek a faith

LAST FALL THERE were many unanswered questions about the future of Christian missions in India. The country had recently gained political independence, with a strong and rising spirit of nationalism. The Andhra Evangelical Lutheran Church had completed five years of self-government as an affiliated body of the ULC. Important changes were taking place in the life of the people.

Could mission work continue as it had in the past? Would missionaries still be welcome, or would they be considered foreign agents? Would the government aid or hinder Christian work?

To get the answers, the Board of Foreign Missions sent Dr. Earl S. Erb, secretary of the Ministerium of Pennsylvania and a board member, as a special commissioner to the Andhra Church. Early this month Dr. Erb returned after having been in India since October. Now the answers are in.

India still needs missionaries—badly. There's no serious opposition either from government or people to the advancement of Christian work. The character and labors of missionaries have assured them a place in the hearts and lives of the people. The state still depends on the Christian church to aid in the big task of providing education for people who are mostly illiterate or have only a smattering of learning.

"CHRISTIAN MISSIONS in India have done a good job," reported Dr. Erb. "Influence of Christianity extends far beyond the small Christian population, which is only 2 per cent of India's 362 million people.

"Speaking with people in stations, on trains and in government offices I found many who were not themselves Christian but who were greatly influenced in their thinking by Christian missions," he reported.

Friendliness of the Indian people toward missionaries and mission work was evidenced in the reception he was given everywhere, Dr. Erb feels. "Everywhere people told me they wanted the missionaries. Our missionaries have won the love and confidence of the people. When we arrived in some towns and villages we were met by large crowds and a procession was formed through the streets. In many places I was afraid children would be hurt because they walked so close to the front bumper of our auto. In one village the procession stopped occasionally to set off fireworks. Everywhere in their own way they wanted to show appreciation for the fact that the United Lutheran Church had brought them the Gospel."

In Dr. Erb's trunk, now en route home from India, are more than one hundred garlands and hand-illuminated, hand-lettered messages of welcome.

"PROBLEMS BEING FACED in India are so great that they're beyond the conception of most of us," Dr. Erb says. Three major problems he outlined to me were those of language, illiteracy and poverty.

In each the church is making definite headway, but with an enormous task still ahead.

"Language problems we can only understand when we meet them at first hand," he reports. "Actually 10 major languages are spoken among the people of India. Government officials who make speeches in some areas must repeat them three or four times in different languages in order to be understood by the people."

Lutheran mission work undertaken by our church is among people who speak Telugu. Since more of these people are learning to read and write, there is a serious lack of printed Christian literature, Dr. Erb reported. At Guntur there is a small printing plant or publication house where such literature can be produced. A special missionary, Mr. J. Godfrey Haywood, has recently been sent overseas to overhaul this plant and get it into usable working condition. New equipment will be needed before it can operate efficiently. It is hoped that it will eventually print Christian literature in the Telugu tongue for the use of all mission groups working in the territory.

The problem of illiteracy will require a long-range program of education, says Dr. Erb. "There's not enough money to train teachers and open more schools. Real credit is due the church for what it has been able to do so far."

ANDHRA COLLEGE, with about 1,400 students, is our major institution in the field. Among its student body are more than 400 Christians. Its influence has extended over the entire area, with many more applications for admission than can be accepted.

In Luthergiri Seminary, which trains native pastors and church workers, about 35 ministerial students are currently enrolled. Admission requirement for their

VILLAGE BAPTISM
The Gospel wins many

three-year course is completion of high school. About 60 others are in training to become catechists or teachers in local congregations. These pursue a two-year course which must be preceded by completion of what we would call grade school education. In many villages these catechists will be the highest resident Christian leaders, since the supply of pastors and missionaries is not sufficient.

"THE WHOLE CHURCH must give more emphasis to the teaching ministry," Dr. Erb recommends. "Bible women, who have more time to go into the homes to teach, arouse favorable comment everywhere. These women are gathered to-

gether from time to time to receive instruction."

Teaching members of congregations is of added importance because many of them are former Hindus. They accept the worship of Jesus without actually leaving their Hindu faith, which already has hundreds of gods. Jesus is just another god, in their thinking, until they are properly indoctrinated. Because of this attitude, the Hindu people are not opposed to the Christian missionaries, but are hard to convert completely. They try to absorb Christianity into their own system. The other great religions of India, Muhammadanism and Buddhism, are not strong in the areas where our church is operating, Dr. Erb said.

"Developing a native ministry is a slow process," he warned. "Even our own well-trained people from America require a long time before they can effectively minister to the people. Telugu is such a tough language to master and so different from our own that it takes most missionaries a year and a half just to learn the language well enough to carry the Gospel to the people."

CURIOUS, I ASKED Dr. Erb about the kind of people who belong to Lutheran congregations in India. What were they like, and how did they live?

"There are two large Lutheran centers, the cities of Rajahmundry and Guntur," he told me. "Most of our work is in outlying, primitive villages."

I learned that in the cities there were many educated people in the congregations. Their homes had water supply and electric light. Although their scale of living was far lower than ours, they supported the work of their congregations and were gradually gaining a conception of Christian stewardship. Coolie wages are about 50 cents per day, so standards are obviously on a different level from ours.

VISITS TO THE VILLAGES brought Dr. Erb strange and interesting experiences. The mission jeep traveled over narrow and dusty roads to reach its destination. Bedding, food and water had to be taken along. It was safe to eat only at the larger stations or in missionaries' homes, and then only things that had been thoroughly cooked and boiled.

Village homes were mostly one-room huts, he told me. Cooking was done in one corner over an open fire. Fuel is at a premium in the village and often consists of baked cow dung. The people sleep outdoors, except in rainy weather, when the roads become quagmires and shelter is needed. There's no electric light, gas, radio, or even furniture. Water is obtained from the village's one well. Yet

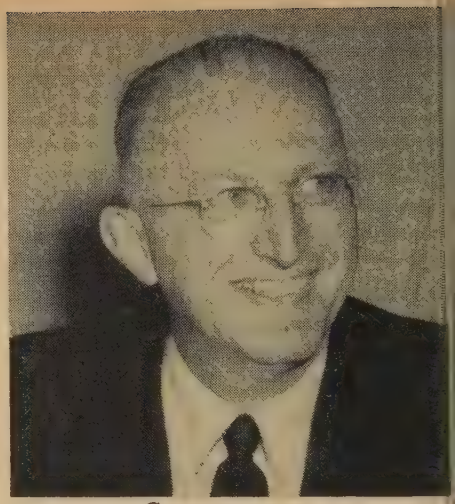
MAIN BUILDING AT ANDHRA COLLEGE
Its influence has reached far

the people in the villages are extremely gracious and eager to please the visitor. Sometimes they have a cot in the hut on which the visitor can be seated. If they don't own one, they'll try to borrow one elsewhere in order to be hospitable hosts.

Famine often makes refugees out of these village folk. They know little of agriculture and are at the mercy of floods and droughts. They need to produce more food for their own use, since their diet is inadequate and weakening, allowing disease to sweep through villages in periodic plagues. About 95 per cent of the river water now flows into the sea, while fields wither in the tropical sun. An effort is being made to establish agricultural missions to teach farmers better ways of producing food, irrigating fields and the like. Some of the U.S. "Point Four" funds will be used for this purpose also.

In the villages and even in the cities the caste system is still strong. Where it is breaking down, there is often nothing to take its place and social confusion results. Even sometimes in congregations groups form along caste lines and are reluctant to join with others. These age-old social distinctions are a barrier to Christian brotherhood which must be overcome. Many converts are won from low castes or outcaste groups, with whom the higher castes will not mingle.

RELATIONSHIPS BETWEEN CHURCH and state are of special importance in India, Dr. Erb believes. The new government is not favoring any religious group, but treats all on an equal basis. Since Christians form a small minority, this is good. It also makes possible the conquest of some of India's great social problems which have arisen from Hindu practices. Hindus refuse to kill any living thing, even such as lice, fleas and disease-bearing rodents. The government in the interest



COMMISSIONER
Dr. Erb

of public health has now begun to use DDT and other means to control the ravages of disease and dirt.

Education poses a problem in which church and state must share. The government would be quite willing for the Christians to bear the burden of widespread public education, but unless this is tied in with evangelism it would present a great financial burden to the Christian church without commensurate return. In the near future, this will have to be solved in some helpful fashion.

Heartening is the government's encouragement of mission work in improving the lot of the people. No hindrances are placed in the way of Christian work. The millions of dollars worth of property owned by congregations and institutions must eventually be placed under the control of Indian organizations, but plans are being made to work this out amicably.

DR. ERB RETURNED from India by way of Europe, stopping at the headquarters of the Lutheran World Federation at Geneva and later visiting DP and refugee

camps and other institutions maintained by LWA funds. He is director of Lutheran World Action for the Pennsylvania Ministerium. Visits to several German cities culminated in a series of stewardship presentations made in the Schleswig-Holstein diocese of Bishop Hanns Lilje, which were shared by the Rev. Carl Mau.

"What's the outlook for India's future?" I asked.

"The church should always be ready to restudy its parctices in the light of changing conditions," Dr. Erb replied. "The doors of opportunity are wide open in India. People are eager for a positive faith and are attracted toward Christianity. We must work together with the faithful leaders, pastors and members of congregations in India to bring them into the church. We are brothers in Christ."

How to Destroy Your Enemies

By ELSIE ROEN HANNA

JERRY'S MOTHER WAS SURPRISED to see him playing with the new boy from across the street. Just yesterday they had had an argument which ended in a fist fight. Besides, she had called the boy's mother and harsh words were spoken.

Jerry had been the first boy to live in the new tract, and had always considered himself the leader. If it didn't please the others they could drop out.

TIM, THE NEW BOY from across the street, took issue with Jerry's supremacy. When Jerry sensed it the fist fight ensued. Having come out a little on the losing side, he sulked in the house, and then his mother had called Tim's mother to protest.

Consumed with curiosity over this change of events she was about to call Jerry when the two boys came running to the house and Jerry called "Hey, Mom! May we have some cookies?"

As Tim sat down on the back steps to wait, she took Jerry into the dining room and said, "What happened that you and Tim are playing together? Let me warn you, I don't want a repeat of yesterday's performance."

JERRY grinned up at his mother as he said, "Oh, no, Mom! That was yesterday, and besides, we aren't enemies any more. We are good friends now. We 'destroyed' the enemy part."

"Jerry Donovan! Have you been reading wild tales again? Yesterday you boys made trouble for your mothers and now you act as if nothing ever happened between you."

"Well, Mom, in Sunday school today Miss Jensen said the best way to destroy your enemies was to make them your friends, so Tim and I are doing it. I have to get back to Tim with the cookies. Look it up, Mom. Romans 12:21, and the 12 and the 21 are just the opposite."

NOT BEING ABLE to recall the passage, Mrs. Donovan opened her Bible and read "Be not overcome with evil, but overcome evil with good." She made a mental note to have Miss Jensen over for lunch very soon. While she was at it she would invite Tim's mother too. Other Bible verses came to her mind as she waited for Tim's mother to answer the telephone, not the least of which was "And a little child shall lead them."

FIVE MAKE A FAMILY

SOMETHING STRONGER

I CLOSED THE DOOR behind me and hurried down the step to the waiting car. The night was cool and damp with just a hint of spring as it brushed my face.

John Williamson swung the car door open and I groped my way past the lowered seat into the back beside his mother.

"This is sweet of you," I answered their greetings. "I felt I had an awful nerve asking you to pick me up, but Dan said You'd been at every Wednesday evening service so far this Lent and I knew you go right past here so I thought—"

"Of course, we do and we're only too glad to stop, aren't we, John?"

"You bet." His tone was cordial but absent minded.

"WE'D HAVE BEEN HERE sooner—hope we didn't keep you waiting—but these boys! They have to get prettied up for church just as much as the girls do. Do you suppose you and Dan could give me a lift home after the service if John has another date?"

"I have no date! I told you that before, Mother. I can take you home." His manner verged on rudeness but I had an idea he'd already stood a good deal of teasing.

"If you find you can't for any reason," I assured him, "Dan and I will be glad to take your mother. He had to be there early to greet people and get things lined up with the other ushers about the bulletins and the offering, but he'll be going home right afterwards. That is, as soon as we can stop talking."

"I like to talk for a while after the service," Mrs. Williamson agreed. "Some of the people I don't see from one week to the next unless there's a meeting in between. And with so many people all the time you just don't get to know anyone unless you stand around and talk a little."

"Did you ever see anything like the way the congregation is changing? If I miss a few weeks I feel like a stranger. And I don't like that. I like to know the people next to me in church."

"Everybody does. Don't you think so? Some of the women have been trying to talk Pastor Ittel into letting us have a coffee hour after Sunday morning service."

"I think that sounds wonderful. Doesn't he like the idea?"

"Well, there are objections to it—"

"Afraid people would just come to eat and skip the service?" asked John.

"Oh, no! I don't think anyone would do that! Not unless there was a good reason."

"Sleep's a good enough reason for me."

"You and your sleep! If you'd come home earlier on Saturday night!"

"Yes, yes! Now who brought that up? Let's talk about the coffee hour some more. Why doesn't the pastor like the idea?"

"For one thing, he thinks the smell of coffee during the service would be distracting. It might remind folks they were hungry who hadn't thought of it before."

"That's true," I agreed. "The smell of coffee is better than an alarm clock in the morning and it might be bad in church."

"Then he's afraid that the women

would start to outdo one another with fancy sandwiches and cakes so that those who were hostesses would be working all morning—not to mention a pile of dishes to do afterwards."

"I didn't think about that. A hundred people would mean a hundred cups and saucers. Excuse *me!*"

"Exactly. The pastor is afraid that after the first few weeks it would all fall right back on the same few and we'd be breaking the sabbath wide open in the name of the church.—Now somebody's come up with the idea of serving tomato juice and crackers and using paper cups. That sounds a whole lot better to me."

"And to me. I can't see that there would be much work involved there, and drinking something, even if it's only a glass of water, does break the ice."

JOHN HAD MANEUVERED the car into place in the church parking lot and turned off the ignition. Now he stepped out into the tinted light from the chancel window. "You ladies go right on and settle everything and I'll see you after the service."

"There he goes over to join that bunch of boys," his mother's smile was slightly exasperated. "I think he'd get more out of the service if he sat with me. They sit together and though I must say they don't misbehave, I often wonder how much they are really taking part."

I wondered whether the time would come when I'd feel Pete drawing away into a world all his own and how I'd meet it when it came. He'd been so extra sweet as I tucked him in tonight.

"I don't know what I'd have done without my neighbors tonight," I told Mrs. Williamson as we moved toward the church. "Mrs. Curran is baby-sitting for me and I know she won't let me pay her anything. I'll have to think of something I can do for her."

"Something will turn up. There are always ways we can help each other."

INSIDE, WE FOUND the church well filled. And for all my talk about not knowing people, I realized that most of them were old friends. Lenten services don't bring out the folks who like to dress up and go to church every three or four Sundays. Most of the newcomers I had seen here quite regularly for a while.

The time had slipped by and we had hardly raised our heads from prayer when the organist began the first hymn. "My God, I Love Thee" is one of my favorites and the congregation sang it well. Not yelling, with a harsh voice sticking out here and there, but strong and sweet. There was that feeling of something "plus."

We had left a place at the end of the pew for Dan to come sit with me after the offering. Now, however, a couple slipped into the space. I handed them an open book and they took it with a smile of thanks. In a moment their voices were mingled with the rest, "For what Thou art alone, I must love Thee."

I had never seen the man or the woman before, but we needed neither coffee or tomato juice to introduce us. We had a solid basis for friendship.

DURING THE SERVICE, I kept an eye open for distress signals but my new friends found their way around the *Common Service Book* without help. Then they must be Lutherans. I raised my head after the benediction with words of welcome on my lips. Two definitely turned backs were presented to my view. I tried peering around, but could find no way to speak short of grabbing or shoving.

"I don't think tomato juice would be strong enough," I murmured, while Mrs. Williamson looked as though she must have misunderstood.

Be Careful What You Say!

A Christian can't cut loose with any sort of language that comes into his mind. Or rather, his mind shouldn't prompt him to evil speech

FREEDOM OF SPEECH is not one of the gifts of the Christian faith.

I am not, of course, using that term in its political sense. The freedom to say what we think (relatively, at least) is one of the privileges of a democracy that has its roots in the value of the human individual as proclaimed by the Judean-Christian faith.

Today we are discussing rather the restraints that a Christian is required to put on his tongue if his tongue is to conform with his beliefs.

IT STARTED way back in the Old Testament, when one entire commandment (of a total of only 10) was devoted to the use of God's Name. In Matthew 5, Jesus is developing the meaning of that law, taking it out of its narrow, literalistic frame and placing it in a larger context.

"Never mind these foolish little rules about what is proper to swear by and what is not," he says. "Don't swear at all"—then you'll be on the safe side. He concludes the warning with: "But your way of speaking must be 'Yes' or 'No.' Anything that goes beyond that comes from the evil one."

Jesus is, of course, referring to oaths. It shouldn't be necessary for a man of integrity to make an oath. His simple statement of "Yes" or "No" can be taken at face value. (Some day, perhaps, someone will ruthlessly take that phrase out of its context and start a new sect, demanding conversation made up of only "yes" and "no." It is difficult to imagine, but stranger things than that have happened when people have arbitrarily taken a single verse from its Biblical context and made it the cornerstone for a new religion.)

BUT MATTHEW'S RECORD of Jesus' words in the twelfth chapter is rather more terrifying, because there he isn't speaking of an isolated circumstance, like the taking of oaths. He is speaking, rather, of our general conversation. And he concludes his monologue with the most astounding sentence: "For it is by your words that you will be acquitted, or by your words that you will be condemned."

Really, is that quite "fair"?

There are a few things to keep in mind that Jesus *didn't* mean when he said those harsh words. Matthew has already recorded in the seventh chapter (verse 21) Jesus' saying that not everyone who says "Lord, Lord" will enter into God's kingdom. Just talking isn't going to help. Those words have to be backed up by consistent action—"He that doeth the will of my Father."

Neither was he referring to people who used language to cover up their thoughts. You remember his reference to the "whited sepulchers"—painted nicely on the outside, but containing nothing but a dead, decaying person.

CERTAINLY Jesus is not saying that a bad person will be justified by saying good

"You have heard that it was said to the men of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.' But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil."

MATTHEW 5:33-36

Read also MATTHEW 12:34-37; EPHESIANS 14:29; COLOSSIANS 3:8-11; JAMES 1:19-26.

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words. But is it possible for a truly good person to speak bad words? Is it, for instance, possible for a man with a pure heart and a clean imagination to tell "dirty" stories? Hasn't his speech betrayed him, so that he has shown what his thinking is really like?

Suppose he does live an upstanding, righteous life. Suppose he is outwardly loyal to his marriage vows, and to the command of chastity. Haven't his "dirty" stories revealed that at the core of his thinking there is still dirt? It's that core that Jesus is primarily concerned about. Of course a man's actions are important, very much so. But he can do all the proper motions and gestures, and still have a heart that belongs basically to the devil, and not to Christ.

It's that line of thinking that both Paul and James follow out later in their letters about a Christian's language. Paul, writing to the Christians at Ephesus, says: "Let there be no more foul language, but good words instead—words suitable for the occasion which God can use to help other people . . . The keynote of your conversation should not be nastiness or silliness or flippancy, but a sense of all that we owe to God."

All of that advice Paul includes in his section on the new life. Foul language belongs to the old man. It won't disappear overnight, simply because that old "I" doesn't die over night (just as we learned about temper). But it ought gradually to be replaced by "helpful words," just as Christ gradually replaces the old "I" inside of us.

Paul repeats that same idea when he writes to the Christians at Colossae: "Put all these things behind you. No more evil thoughts or words about others, no more evil thoughts or words about God, and no more filthy conversation . . . for you have finished with the old man and all he did and have begun life as the new man, who is out to learn what he ought to be, according to the plan of God" (*Phillips translation*).

IT TAKES JAMES to word the advice in such strange language that none of us can misunderstand: "If anyone appears to be 'religious' but cannot control his tongue, he deceives himself and we may be sure that his religion is useless."

Those are strong words, but are they, after all, any stronger than those used by our gentle Lord: "By your words you will be justified, and by your words you will be condemned." For James, too, it was all tied in with your own inner life and thoughts. He has a profound respect and fear for the influence of the human tongue. (Had he, perhaps, run into troubles caused by malicious backbiting or unkind gossip?) Like a large animal controlled by a small bit in his mouth, or like a great ship steered by a very small rudder, so the human personality is, in large part, pushed around by that small but powerful weapon, the tongue.

Then certainly, for the Christian, the tongue, too, must be brought under the authority of Christ.

Personal Problem Clinic

Handicap?

QUESTION: Robert, seven years old, has been doing barely average school work. His sister Helen, five, is bright and attractive. She does a good many clever things, and she has been recognized and praised so much that she has practically pushed Bob aside. He seems to resent the rivalry.

Recently he came home from school with a great story—he had skipped a grade and had been pointed out by the teacher. We were delighted to hear that he was hitting his stride and beginning to live up to his real capacities. But, sad to say, two days later we found that his story was only make-believe. He had not been promoted.

What can this mean—is he developing into a liar?

REPLY: Robert has been placed in an embarrassing spot by his sister's brilliance. The praise she receives has undoubtedly stung him and prompted him to make a desperate bid for recognition. Such misrepresentation does not indicate moral weakness, but it could develop into chronic falsification of facts.

When a brother and sister are of such unequal achievement one's best understanding must be mustered for the prevention or cure of difficulties. Parents need to find out why one child is not matching another in response and accomplishment. It may be a difference of native capacity. If so, one may not expect that they will ever become equal. Parents have to accept the child as he is, rcognize whatever strong points he may possess and praise him for them, without any reference to his weaknesses. Practically any child has some qualities which may be given recognition. Help him to see that all children do not have the same gifts, that while one has certain qualities and capacities, another has different ones.

If Bob shows good mentality, there may be some other handicap present. Physical and psychological examinations are in order. Defective vision has often been the source of trouble. The facts must be found before action can be taken.

Troubles

QUESTION: I have been having my troubles and they are getting me down. When a person must in the course of 20 months have an engagement broken, lose a job, have an automobile wreck, and be refused entrance to a club, he begins to wonder whether both God and man have turned against him.

All these things have happened despite my efforts to be and do my best. The future doesn't look very promising. It makes one wonder whether life is worth living. I have faith in God, but I'd like to see something good happen.

REPLY: Most of the trouble we attribute to other people or to external conditions are traceable to ourselves. Frequently when one searches himself, changes his outlook, revises his attitudes, weeds out his negative traits, gives other people the benefit of the doubt, and determines to make the best of circumstances, everything begins to take on a different hue and quality.

Anyone who has gone through a series of major upsets may well search himself for the basic causes. There may be external hindrances with which one has to contend, but the inner ones are probably the main culprits.

A person may well seek the opinions and suggestions of his more intelligent friends and associates. He must be willing to let the observations of capable persons modify his opinions of himself and of outer circumstances. He must be ready to accept criticisms, think them through honestly and carefully, and undertake the refashioning of self on practical lines with reference to one's associations and dealings with people and problems. Perhaps your reformed self can win where the old one failed.

—EARL S. RUDISILL

Life Should Mean Something

The Life We Prize. By Elton Trueblood. Harper. 218 pages. $2.50.

This is a Trueblood book that may catch off-guard some of those who know the author well. For this isn't one of those little volumes of his, of slightly more than 100 pages, that flows along so rapidly and clearly and forcefully that one is hardly aware of effort in reading it. This is almost double the size of the usual Trueblood book. What's more, it's a book on ethics, and not until the very last chapter does it reveal what kind of ethics.

It is a good book, unusually good, hiding rather than parading its scholarship and learning, conspicuous for concise, epigrammatic writing, and following a sure path to its conclusions. It treats ethics from a secular point of view for nine chapters. Then boldly in the final chapter, under a Pauline sub-title, "And yet show I unto you a more excellent way," Trueblood punches home his real message:

> The moral structure of the life of the West . . . does not stand alone, without support. In addition to this moral structure, and usually assumed by it, is a basic faith which cuts across many lines, both national and sectarian, by which we are often separated. In great measure this basic faith is the real inspiration of the life we prize . . . To understand or to describe the life we prize without reference to our religion is an impossible task.

This chapter on faith is the strong and persuasive testimony of one who has experienced God not as "a factor in an argument but the Companion of our days." It deals with prayer and revelation and Christian fellowship, with sin and forgiveness, with redemption and eschatology without mentioning either word. Faith is defined, in words reminiscent of Luther's famous definitions, as "something of which we are so deeply persuaded that we are willing to stake our lives upon it. Such faith is not certainty or credulity, but courageous trust."

In this line, on the last page of his book, I come to a disagreement large enough to mention. "Not certainty?" Did Trueblood really write that? Is he equating certainty with credulity? It doesn't seem possible, yet there it is in the book. It becomes the more impossible to explain because a paragraph later quotes Paul's "marvellous expression" of faith in Romans 8:38—"For I am persuaded"—which the Revised Standard Version translates, "For I am sure." This *is* certainty, certitude!

For a' that, here is a volume that I place gladly alongside those other stirring little volumes from this quiet, humble, outstanding Christian philosopher and leader. I hope that in addition to its acceptance by the general public it will be used widely in classes in ethics in Christian colleges. It comes from one of this generation's best teachers and consequently it deals with exactly those questions which trouble many of our thoughtful young people today. Its search is for "meaning." And meaning is clearly what college students are so desperately seeking.

As to this business of finding meaning, the last sentence of his chapter on the subject was especially intriguing: "A man has made at least a start on discovering the meaning of human life when he plants shade trees under which he knows full well he will never sit." What especially intrigued me was the echo of Martin Luther in that sentence. In Germany are printed motto cards with Luther's words: "And if the world should go to pieces tomorrow, I will still plant my apple tree today and pay my debts."

CLARENCE C. STOUGHTON
Wittenberg College

Influence of Church

Cult and Culture: A Study of Religion and American Culture. By V. Ogden Vogt. Macmillan. 269 pages. $3.25.

"Is religion the chief source both of cul-

tural order and of cultural variation?" In the first part of this book the author masses considerable evidence gleaned from his study of religion and anthropology to support an affirmative answer to this question. The chapter on "Primacy of the Cult" emphasizes the role of worship in religion. Despite a noticeable failure to appreciate the Lutheran attitude toward Holy Communion, the chapter has many rich insights.

The second part of the book endeavors to analyze weaknesses in the cultural life of America. Part Three aims to offer a constructive program based on the author's humanistic philosophy. There is much wisdom and more confusion in this book. Perhaps the confusion rests in our time, the wisdom in the author, but we were not always sure.

Carthage College M. W. BOYER

Lenten Sermons

The Cross is Urgent. By G. S. Thompson. Augsburg. 117 pages. $1.50.

The world needs the cross because it is bewildered, frightened, indifferent, selfish and doomed. The adjectives indicate the theme of this volume of Lenten sermons by a pastor of the Evangelical Lutheran Church.

They are timely, coherent and well-illustrated. The analysis of the world's troubles is fairly trite and the sermons follow an obvious pattern, but their pointed simplicity is commendable. Each contains a useful outline and a good idea, which is more than can be said for most current sermon volumes. An Easter sermon concludes the series of eight in the book. A. P. S.

Funeral Sermons

To Die is Gain. By R. R. Belter. Lutheran Literary Board. 90 pages. $1.50.

This little volume will be welcomed by busy pastors and especially by young men. It contains 18 short sermons (one of which is for Memorial Day), one chapter on "Funeral Helps," and one with instructions on what to do when a service has to be conducted in the home or in a mortuary.

The author explains that his purpose is not to center "attention on the dead person" but on "Him whose death is the death of our death, and whose resurrection is our guarantee of everlasting life." The sermons are not hypothetical. They have been used by the author during the years of his ministry. They are brief—the longest covering five pages.

Seven of the texts are from the Old Testament, 10 from the New Testament and one is based on the third article of the Apostles' Creed.

The author's position in the church is well known; his book will be in demand.

Wiarton, Ontario NILS WILLISON

Danger!

Facts About Narcotics. By Victor H. and Virginia E. Vogel. Science Research Associates. 49 pages. 40c.

This newest in the excellent series of Life Adjustment Booklets is the first pamphlet on narcotics written for young people which I have seen. It fills a great need for church and public school leaders. There is an Instructor's Guide and a poster also available.

The authors are connected with the U.S. Public Health Service Hospital at Lexington, Kentucky, where Dr. Vogel is the medical officer in charge of this treatment center for narcotic addicts. Thus they represent the most informed viewpoint available about rehabilitation of addicts. Their chief concern is to set forth facts about effects and habit-forming potentialities of narcotics.

It becomes clear that emotional balance and maturity are of great importance in avoiding addiction. Members of wholesome family groups seldom turn to the supposed "thrills" of drugs. However any regular user of opium derivatives, such as heroin, or of the barbiturates will get "hooked." Such a user will become addicted and will require from four and a half to six months of hospital treatment to break his dependence upon the drug. Otherwise he faces a demoralized life of fear, illness, and crime.

This booklet should be read and discussed in young people's groups and in high school classes. HAROLD C. LETTS

New York

OVERSEAS

Norway Counts Its Christians

NORWAY: Oslo. Feb. 25.—WHAT RESULTS are there from the fact that 97 per cent of the people of this country are members of the church? A foreigner coming to Oslo—and finding it almost as secularized as any other capital in Europe—has good reason for asking that question. Admitting the obvious fact that a State Church—"a People's Church"—neither means nor guarantees a nation of genuine Christian quality, it is rather hard to make any positive statement or to point to any reliable figures.

For the first time there appeared this year *a Yearbook for the Church of Norway, 1952* under the editorship of Bishop Berggrav. His review of the past year and some of the statistics might provide some tentative answers.

Bishop Berggrav finds great significance in the 1950 figures on communicants and foreign mission work. There had been a remarkable increase during the war and the high figures have been sustained since then, after only a slight decrease in 1950. The much publicized backsliding after the war has at least not affected this part of church life. The total number of communicants for 1950 was 572,318. The frequency of church attendance has increased considerably, and also the number of participants. A long-range change is taking place.

In the 1850s a "purification" was initiated by the revival movements, reacting against habitual church practice, stressing the personal experience and conviction and the moral seriousness of communion-attendance.

THE NUMBER of personally convinced Christians has no doubt increased continually since 1930, and the "purification" was largely a healthy thing. But the change we are now experiencing can be characterized as a transition from this purely individualistic attitude to a more church- and community-minded type of Christianity, stressing the sacraments and the relevance of Christ to our total life.

NORWEGIAN CLERGYMEN
Bishop Berggrav and young ordinand

There are still many who are skeptical of "Sacramental Christianity," but a considerable group of people outside the ordinary "active" parish community indicate a desire of belonging to the church community in a wider sense, and of making use of its forms of life. There is high regard for baptism, confirmation, church weddings and church funerals both among "radical" Christians and the secular front. This signifies much more than the strength of tradition. Almost every child in Norway is baptized and 70 per cent of all children between 5 and 12 attend Sunday school.

The darker spots of the picture are, among other things, the fact that so few within this wider circle have been won for regular church attendance, except for some progress made in the larger cities—and particularly that the old Christian order of life is slowly breaking down, particularly family worship. Religious broadcasts are partly taking its place.

Dr. Berggrav's second "test-figures" are drawn from statistics about foreign mission work. Within this field there has been an increase since the war both of interest and of understanding as well as of activity and sacrificial giving. There are more than 15,000 church groups working for foreign missions. We have more missionary candidates than we possibly can send out at the time being, particularly because of the situation in China and the steadily increasing expenses on the various fields.

ALSO WITHIN the ordinary parish work Bishop Berggrav notes some advance. The parish councils are slowly growing from being a kind of advisory body for the state department, especially by appointing ministers, to becoming a planning and initiating group. This is a first important step in the right direction. There is also some advance in the church's contact with some of the professional groups; for example, physicians, and within industry, and with youth in sports organizations.

More than by any of these facts, a foreigner's attention would probably be drawn to the existence of all the different, nationwide organizations within the church. This is nothing new, but undoubtedly the most characteristic feature in Norwegian church life. Not only the mission work, inner mission work, the deacons and the deaconesses, and other forms of humanitarian work, but also the different revival movements up through the last century have taken on the form of independent organizations within the framework of the church.

Looking at this yearbook of the Norwegian Church, you'll find almost half of it taken up by reports and statistics from these completely independent organizations. In addition to about 1,000 ordained ministers, you find another 2,000 full-time workers within these organizations with their 30,000 groups, a half-million copies of various magazines published and a total budget of about 25 million kroner ($3,500,000).

CO-OPERATION between these organizations and their staffs on the one side, and the church and the clergy on the other—though not always ideal—has grown increasingly better during the last year. There can be easily discovered a fruitful mutual influence, although some people wish these different kinds of activity could spring forth from the local parish itself and not be imposed on it from outside. But this duality between the official state-church and the completely independent organizations within the framework of the same, has deep roots in our church history and will probably remain at least as long as the order of state church is maintained.

—SVEIN HANSSEN-BAUER

German Stamps Honor Pastor

GERMANY: Hamburg. March 11.—A SERIES OF West German federal postage stamps featuring pictures of outstanding religious and welfare leaders is breaking all records of special stamp sales in Germany, according to *Evangelischer Pressedienst*, news service of the Evangelical Church in Germany.

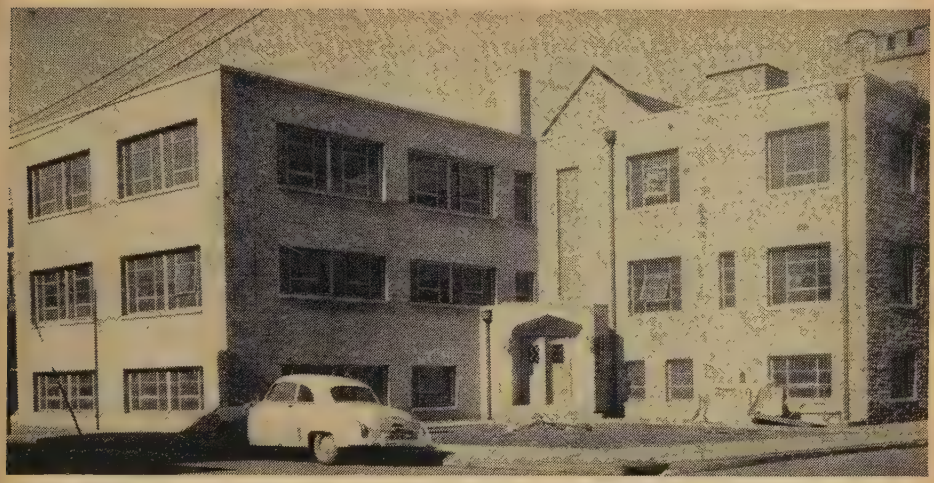
Among the leaders whose portraits are featured on the stamps is the Lutheran pastor, Dr. Friedrich von Bodelschwingh, internationally known as "the pastor of the poor." He died in 1946 after having been director of Germany's famed "Colony of Mercy" at Bethel in Bielefeld for thirty-five years.

The "Colony of Mercy," one of the largest mission institutions in the world, was founded to serve epileptics, mental cases, the physically handicapped and other unfortunates, by Dr. Bodelschwingh's father. It is now managed by his nephew, the Rev. Fritz von Bodelschwingh.

The late Bodelschwingh, "pastor of the poor," was also known as one of the foremost opponents of Hitler's attempt to nazify the Evangelical Church in Germany.

The series of welfare postage stamps, now breaking records in sales, has attracted the interest of international as well as German stamp collectors, the *Evangelische Pressedienst* reported.

—NATIONAL LUTHERAN COUNCIL



DEDICATED last month (Feb. 24) by Ohio Synod President George Miley is this three-story stone parish hall at First English Church, Columbus, O. Wittenberg President Clarence Stoughton spoke

MARYLAND:

Christ Would Be No "Pale Galilean" at Army Installation—Carlson

ABERDEEN PROVING GROUNDS—One of several hundred Preaching Missions scheduled for military camps under the direction of the National Council of Churches and the Chaplains' Offices was conducted here last month (Feb. 17-22) by Dr. Oscar W. Carlson, pastor of Ascension Church, Baltimore. Over 1,300 men of the army participated in seven services. Twenty registered for church membership and 110 reaffirmed their faith in Christ and loyalty to the church.

Commenting on the co-operation received from the Commanding Officer, Dr. Carlson said, "Major General E. E. MacMorland is a Christian gentleman whom to know in uniform creates the highest respect for our armed forces. He gave the mission his endorsement in a beautiful letter of which 2,000 copies were circulated. He attended four of the seven meetings. At two 'coffee hours' officers asked me to tell them about the mission. I am convinced that if Christ came to Aberdeen He would not be the pathetic figure some think the army's indifference would make of Him."

Asked whether he considered the mission successful, the missioner replied, "The number of men present at the meetings, except Sunday morning when 650 attended, would not impress a statistician. The secret of the Kingdom is not size: a hundred soldiers at a weekday meeting is significant. At least one thousand boys got something from the mission. The church must back up its chaplains and let the boys know we are in business with them for Christ."

Interviewed on his idea of Universal Military Training, Dr. Carlson declared, "My experience at Aberdeen has not changed my mind; I am opposed to it. However, Aberdeen did convince me that if Congress votes Universal Military Training for our 18-year-old sons, it is going to be possible to give them a moral and religious surrounding, provided we Christian people go after it hard enough . . ."

EIGHTY-year-old Dr. Stanley Billheimer, standing with his wife in Palm Church, Palmyra, Pa., accepts "floral piece" presented by fellow churchmen, townspeople and Boy Scouts. Guest of honor thought crinkled note (inset) was one of five "green leaves" (see Story of the Week)

NEBRASKA:

"Defense Against Communism: Self-examination, Reformation"-Scherer

BEATRICE—"Would God allow Godless Communism to overcome civilization?" Dr. Paul Scherer has "not the slightest doubt" that He would let such come to pass.

Speaking at the annual Nebraska Ministers' Convocation recently, the Professor of Homiletics at Union Seminary (New York City) said, "Think back five hundred years or more before Christ!"

"How did it come that God, having chosen the Jews as his own, allowed them to be carried away into captivity?

"Prophets answer that these pagan people were God's scourge with which he chastized his chosen people who had turned their backs on him and forgotten his ways.

"So may communism come to be known as God's scourge on a world Christian in name, but in fact a world which over and over again betrayed the Christian gospel."

This does not mean we shall say "it is God's will" and do nothing, said Dr. Scherer.

"It is our problem to provide a culture that gives communism no foothold by its racial prejudices and economic injustices," Dr. Scherer declared.

"I profoundly believe communism is doomed as a way of life but our defense lies less in force of arms than in self-examination and reformation."

He said he sees many signs of a "period of revival of religious concern, not due to

ULCA CONVENTION SPECIAL

to Seattle, Washington

PENNSYLVANIA LTD.

Lv. New York	6:45 P.M.	Oct. 5
Lv. Newark	6:59 P.M.	Oct. 5
Lv. Trenton	7:43 P.M.	Oct. 5
Lv. N. Philadelphia	8:11 P.M.	Oct. 5
Lv. Paoli	8:39 P.M.	Oct. 5
Lv. Lancaster	9:23 P.M.	Oct. 5
Lv. Harrisburg	10:00 P.M.	Oct. 5
Lv. Altoona	12:27 A.M.	Oct. 6
Lv. Pittsburgh	2:56 A.M.	Oct. 6
Ar. Chicago	10:25 A.M.	Oct. 6

OLYMPIAN HIAWATHA

Lv. Chicago	3:30 P.M.	Oct. 6
Lv. Milwaukee	4:45 P.M.	Oct. 6
Lv. La Crosse	7:33 P.M.	Oct. 6
Lv. St. Paul	9:45 P.M.	Oct. 6
Lv. Minneapolis	10:15 P.M.	Oct. 6
Ar. Seattle	10:30 A.M.	Oct. 8

Seattle-bound churchmen from Central, South and Southeast will board the Hiawatha at Chicago, should arrive before NOON, OCT. 6. Delegates and visitors from the Midwest can board the train at Chicago, St. Paul or Minneapolis.

hysteria but to the very processes of history through God's providence."

PASTOR HARVEY CLARK of Our Redeemer Church, Omaha, has accepted a call to St. Paul's, Grand Island, effective April 15.

SENIOR WILBER VOLKER of Central Seminary is accepting a call to Trinity Church, Wolbach.

Since Jan. 1, responsibility for sponsorship of the Gethsemane Mission, Omaha, was transferred to the ALC. This mission will be a part of the Central District of the ALC. It has been agreed that the Nebraska Synod will continue to contribute to the support of this work for several years.

DR. F. E. WOOD, treasurer of synod, reports "a splendid growth in stewardship throughout synod."

LAYMEN of Trinity Church, Stamford, volunteered their collective services to Pastor J. C. Suter recently, then decided on a date to do a number of repair jobs around the church. Pastor Suter reports "very pleasing increases" in attendance and offerings.

THE REV. WILFRED H. HENNING, Spencer, has appealed to all the members of United Church to keep a "prayer list" that includes the names of Pastor Robert E. Gaston, of York, recently operated on in Rochester for a detached retina; Mrs. A. H. Pinkall, critically burned in an explosion in her home in Omaha (*see* THE LUTHERAN, *Feb. 27*), and our Argentine Mission.

A total of 31 new members were received into Our Redeemer Church, Omaha, last month.

THE REV. FREDRICK D. BOLDT, Salem Church, Fremont, has appealed to all members of his congregation to "Attend your church every Sunday; and read your Bible every day."

IN GRACE CHURCH, HOOPER, the ULCA film, *45 Tioga Street,* was shown twice this month.

THE SUNDAY SCHOOL of Emmanuel Church, Tekamah, has established a fund to asphalt-tile the basement. Pupils will have a part in the project by purchasing one or more tiles.

PAUL WIEGMAN

FLORAL PIECE

story of the week

BECAUSE he's done a lot for, and meant a lot to, a lot of people living in and around Palmyra, Pa., Dr. Stanley Billheimer's recent 80th birthday attracted more than the usual family-wide attention.

Members of Palm United Church, remembering him as their pastor from 1924 through 1945, as pastor emeritus since then, and recalling how many conference and synodical posts he'd filled capably, wanted to say "Happy Birthday" in a special way.

Citizens of the Lebanon County community (population: 6,000), grateful for his service as borough councilman and president, school board member and Salvation Army campaign director, had similar ideas.

Boy Scout officials, who made him a Silver Beaver in 1948 for nearly 40 years' service to the young men of the community, asked permission to get in on the celebration.

Result: A "tea" was planned following a special service held in Palm Church. Everyone agreed on the major birthday gift: $500. Someone suggested that five one-hundred dollar bills be pinned to a floral centerpiece.

AT THE PROPER TIME during the tea, the gift was presented (see cut opposite).

"Please accept this gift as a token of our esteem, Dr. Billheimer," said the MC.

"Thank you very much," responded the veteran clergyman. Obviously, he had not seen the large denomination bills.

"Look closer," hinted the donor.

The pastor emeritus looked closer. 'They're mighty nice flowers . . . my favorite kind!"

The master of ceremonies was beginning to get impatient: "Doctor, don't you see something green in the bouquet?"

"You mean these leaves?" At that moment, the clergyman's hand touched one of the crisp new bills. He summed up his surprise in one short sigh: "Say!"

—DICK SUTCLIFFE

OFF TO A SMILING START is the Church of the Reformation, organized last month (Feb. 3) in Garland, Texas. Fifty-six charter members (not counting 41 children) were received by Pastor-Organizer Richard C. Schneider, who was assisted in the service by Dr. John Bennetch, instructor in Dallas Theological Seminary, who first began services in Garland months ago (see story below)

TEXAS:

New Mission Boast: "It Takes Grit to Be Born in a Dust Storm!"

TWIN MISSIONS (or nearly so) were announced at the recent meeting of the Executive Committee of synod in Austin. Pastor Richard C. Schneider told the committee and BAM Executive Secretary Richard H. Gerberding that 56 charter members were received on Feb. 3, not counting 41 children. Name of the new mission: Lutheran Church of the Reformation, Garland.

It was born in a dust storm, proving that it takes lots of grit to start a new mission! The mission has a parsonage, a small church building, and adequate land for expansion in this fast-growing suburb of Dallas. Already functioning are a choir, Sunday school and Women of the Church.

Pastor Schneider works in a county in which 10 per cent of all the Baptists in Texas live! Garland has 20 other churches, no other Lutheran. Near-by Dallas has 15 Lutheran churches, seven of which are NLC and one ULCA.

IN THE PARKDALE area, Dallas, the Rev. Carl J. Deithloff began work as mission developer recently and reports good progress.

The other twin is in Waco. It had not been organized at the time of the executive committee meeting, but had 56 charter members lined up with 168 prospects, Pastor Royal E. Lesher reported. A parsonage has been purchased, lots were being considered, and a possible building project is included in future plans.

Other missions on the move: ST. MARK'S, CORPUS CHRISTI, are awaiting a judgment because of deed restrictions, before laying definite plans for building this summer on their present location; ST. JAMES', HOUSTON, have obligated themselves to $125 per capita for 1952 in order to start a building project this summer. *Some members of this mission delayed buying a much needed car so that they could more ably give to the new building project.*

FAITH CHURCH, SAN ANTONIO, is being supplied by the Rev. Carl F. Schneider of St. Luke's.

The Texas Synod will hold its annual convention in United Dr. Martin Luther Church, Shiner, Texas, May 13-14-15, 1952.

PASTOR A. A. HAHN, who suffered a stroke a year ago, returned to his pulpit for two services in February, preached to overflowing congregations. A special congregational meeting to reconsider his resignation rejected his resignation!

GRACE CHURCH, HARLINGEN, was recipient of a $2,500 bequest from the estate of Miss Alma Stender, for the new church building fund.

AN EVANGELISM WORKSHOP was held Feb.

10-11 under direction of Pastor Royal Lesher, who is organizing Waco Mission.

Women of the Church at St. Mark's, Corpus Christi, withdrew from the city Council of Church Women. To quote St. Mark's "Messenger," "This action has been precipitated by the program and objectives of the local council itself. As the constitution of the local council adopts no Christian statement of belief for membership, and as the policy of the group seems to be to 'shove Christ into the background' in an attempt to make a place for groups from non-Christian religions, the Women of the Church felt that to give witness to their faith in Christ they must withdraw from the Council."

PASTOR J. M. SCHEDLER was recently surprised by a non-member handing him a check for $1,000. The money has been credited to the building fund of Trinity Church, Victoria.

Texas Synod raised $35,361.70 for apportioned benevolence, $6,650.30 short of its $42,012 goal. $28,039.71 had been paid on its $33,500 CHEY goal, and $7,232.87 on its $7,959 LWA goal.

FIRST UNITED CHURCH, DALLAS, has extended aid to the new mission in Garland and the new work in Parkdale. Myron K. Blackman, a member of First Church, will graduate from Central Seminary this spring; another son of the congregation George Rabe, is preparing at Midland.

JAMES F. VORKOPER

DEDICATED Feb. 10 was this $95,000 Good Hope Church in North Lima, Ohio. Ceremonies climaxed Herculean efforts of 83-year-old Dr. L. J. Baker who brought dying congregation of 1933 to a thriving 200-member group. Indebtedness is only $25,000. Pittsburgh Synod President G. Lawrence Himmelman preached

HOME MISSIONS

ONTARIO: Ground was broken March 9 for the first ULC mission established in Kitchener in more than 35 years. For three years St. Stephen's congregation has been worshiping in the parsonage basement—with an attendance that often tops the hundred mark! Relief is now in sight. The contractor promises that the $70,000 first unit will be ready in the early fall.

WASHINGTON: Four fields have been approved for occupancy by the ULCA, but are awaiting further cultivation until men can be secured to enter the areas.

NORTH CAROLINA: Members of Advent Church, Spindale, broke ground Feb. 24 for a new $40,000 church.

CALIFORNIA: Synod officials report that a number of new fields will be opened as soon as June graduating classes of ULCA seminaries accept calls to this territory.

ONTARIO: Canada Synod officials are laying plans for the campaign for $100,000 for home missions "north of the border" this fall. Response is expected to be excellent, if advance enthusiasm is any signpost!

OREGON: The Cedar Hills section of Portland has been approved for occupancy. Hamma Senior Don Clinton has been called to develop this field. Another area of the state awaits development as soon as a mission developer can be secured.

NORTH CAROLINA: Church councilmen at St. Paul's, Wilmington, recently established a "Twenty-five Cent Club," for the purpose of enlisting at least 100 laymen willing to contribute 25 cents each Sunday for the support of a special congregational Home Mission Project. The goal is already assured for a two-year period!

TEXAS: Synodical officials are happy over the three new mission fields—Garland, Parkdale (Dallas) and Waco—that are currently under development. See Texas news, page 38.

MIDLAND College's a cappella choir, fresh from their 24th annual tour, forms cross following their return to campus Feb. 4. Group sang to appreciative audiences in Sun Valley, Idaho; Portland, Ore.; Vancouver, B. C.; Boise, Idaho; and Cheyenne, Wyo. Concerts were arranged in co-operation with the president of Pacific Synod, Dr. L. H. Steinhoff. Director of the choir is James Vail

ILLINOIS:

Pre-Lenten and Ash Wednesday Attendances Increase Better Than 20%

CHICAGO—Of pastors in the Chicago area contacted on the matter of Pre-Lenten and Ash Wednesday attendances, one fact stood out: attendances this year are up better than 20 per cent over previous years. No one is sure just "why?"

St. Luke's Church featured a multiple Ash Wednesday service, begun at 7:30 A.M.; members of Holy Trinity Church used the trunk of the 1951 Christmas tree to erect a life-sized cross.

Plans for a series of four televised services are being formulated by churchmen at Holy Trinity. The telecasts will be made over WGN-TV, and will be the first ULCA-sponsored services to be televised in the area. Tentatively, the series is slated for May.

ASCENSION CHURCH, Chicago, is serving the community in a unique manner during Lent. Services are held every morning of the week at 8:15 for people on their way to work, children on their way to school, and for the housewives of the neighborhood. The Litany or one of the Suffrages forms the basis of worship. Pastor John Petersen reports that while attendance has not been large, worshipers report they feel its impact in their daily routine.

Eight Chicago church councils have agreed upon an "exchange of councilmen" for several meetings. The laymen will study working plans of other congregations with the view to improving their own.

FAITH CHURCH, BROOKFIELD, has instituted a Board of Stewards to work in conjunction with the church council. Five men are selected each year to attend council sessions; they have full privileges, except voting. The plan is designed to train younger men for future service.

NORTH AUSTIN CHURCH, Chicago, has begun a building fund drive for $300,000 for construction of a parish house. At present

many of the departments are in bungalows adjoining the church. The new building will contain a children's chapel and adequate space for all departments of the church school.

CHICAGO PASTORS had an opportunity to "Meet the Press" at their March 3 meeting. Religion Editors John Evans of the *Tribune* and Dolores McCahill of the *Sun-Times* told what the papers desired from the church in the way of news. Pastors had opportunity to express their views about the policies of the papers. Pastors Clyde Steele, Carl Berhenke and Louis Valbracht have been appointed "contact men" to keep the newspapers informed of events in Lutheran churches.

THE REV. CLARENCE WARFEL resigned as pastor of Amity Church, Lena, March 16, to accept the call to Grace Church, Monroe, Wisconsin. CLYDE G. STEELE

FIRST ORDINAND from a mission not yet seven years old (Holy Trinity, Nashville, Tennessee), Robert L. Henkel is shown during ordination ceremony conducted by Kentucky-Tennessee Synodical Executive Committeemen Day B. Werts, Howard Wessling, John T. Keister, Jr., and Synod President Gerard D. Busch. Pastor Henkel has accepted a call to Pleasant View Church, Indianapolis, Ind. He is a graduate of Wisconsin University and studied at Biblical Seminary, New York, and Hamma Divinity School, Springfield, Ohio

CAMPUS

CHICAGO SEMINARY was host recently to 38 men from over a half dozen midwestern colleges and universities for a "Conference on the Ministry." Purpose was to give these potential ministers a full view of the work of the pastor, the joy and the difficulties of various fields of endeavor. Speakers were Drs. Armin G. Weng, Joseph Sittler, George Forrell and the Rev. Howard Weeg. Following each of these addresses the men separated into discussion groups conducted by Pastors Bruno Neumann, William Kmet, Malcolm Shutters, Louis Valbracht, and Clyde Steele.

THIEL College's honorary physics, math and chemistry society (Phi Mu Chi) and biology society (Beta Beta Beta) plan a Science Show for high school visitors March 28. Dr. Edward Creutz, head of Carnegie Institute's physics department and administrator of its cyclotron project, will speak.

WAGNER College received the following letter early this month:

Put Plokite No. 7
S P L I T
Yugoslavia

Messrs.
WAGNER COLLEGE
Staten Island, N. Y.
U.S.A.

Dear Sirs, I possess a tinder-box which contains an advertisement your firm for "SEAHAWKS." It happened per accident, that the cover (the binding-link) broke. Therefore I beg you to be kind enough to send me another cover of the same type as there is not any possibility to get it here. As for expenses, please will you inform me, how could I settle them. Thanking you in advance for your kindness . . .

Yours sincerely,
Zdenko Bucan

Wagner's Public Relations Director Al Krahmer is forwarding another match-box cover with the name of the Wagner basketball squad's nickname to Mr. Bucan, but not without wondering how the original ever got to Yugoslavia. Meanwhile Carolyn, Al's nine-year-old daughter, has added some Yugoslav stamps to her collection!

FOR 25 YEARS, members worshiping in Grace Church, West Carrollton O., have reviewed this scene. In January, councilmen told Pastor Rudolph Walborn "now is the time to decorate!"

STARTING one Monday evening, the laymen went to work on borrowed scaffolding. By week's end they had utilized 350 man-hours of volunteer labor, repainting the nave and chancel.

RESULTS the next Sunday morning looked like this. Cost had been held to one-quarter of what it would have been under contract.

NEW YORK

Fifty Laymen Assist New Mission In Painting, Refinishing Building

BUFFALO—At the call of the Lutheran Extension Society of Rochester and Vicinity, 50 laymen have completed redecoration of the Sunday school rooms of the congregation about to be organized in eastern Rochester. The work, completed in five Saturdays and several evenings, included refinishing the floor, and washing and painting walls and ceiling. At the first Sunday school session conducted by Board Missionary Harold Sticht, 129 children and adults were present. The church building had been recently purchased from the Congregational Church. Plans call for the first worship service late this month.

THE FIRST U.S.-Canada conference to help lay people apply religion to daily work was held at the Hotel Statler, Buffalo, Feb. 21-23 (*see* THE LUTHERAN, *March 5, 12*). Over 300 delegates, from housewife to government worker, were present. Called the North American Lay Conference on the Christian and His Daily Work, it was held under the joint sponsorship of the National Council of Churches and the Canadian Council of Churches.

Dr. Reinold von Thadden of Fulda, Germany, a prominent Lutheran layman, was one of the main speakers. Dr. von Thadden lost his land and properties, four of his children died, he spent many months in a Nazi concentration camp, and then for nine months was a prisoner of the Russian police in the Arctic regions. Despite all of this he has come back as a layman to call his countrymen to a resolute Christian faith, and last summer gathered a half-million men and women for a week in Berlin to pray, to read the Bible and to think through their Christian faith.

Other leaders of the conference included

Joseph W. Fichter, agricultural consultant to the director of price stabilization; William J. Grede, president, National Association of Manufacturers; J. Alfred Marguet, ULC Lutheran from Pottstown, Pa., and president of Local 2177, United Steel Workers (CIO); former Representative Jerry Voorhis, and Dr. Horace M. Bond, president of Lincoln University.

STAR SCOUT Kenneth R. Nolle, Jr., member of Reformation Church, Rochester, was recently awarded the *Pro Deo et Patria* honor. He completed more than 150 hours of service to the church, plus the time spent on his special project of a hymnboard for the Sunday school.

THE REV. M. LUTHER SIEVERT was installed pastor of St. Luke's Church, Rochester, Feb. 9.

Members of the Lutheran Council of the Niagara Frontier are considering significant matters for joint action under leadership of the Social Service Committee. They include: need for developing a Lutheran Family Welfare Service program, advisability of organizing a united annual financial appeal for all Lutheran welfare agencies and institutions, investigation of areas of unchurched people, and planning and holding of institutes, study groups, etc., on various social welfare and social action problems for all Lutheran constituents. Plans for construction of an all-Lutheran Home for the Invalid Aged are underway.

APPROXIMATELY 200 nurses and student nurses attended a special service emphasizing the Christian vocation in nursing, sponsored by the Federation of Churches of Rochester, at Reformation Church.

ON BROTHERHOOD SUNDAY last month Negro Soloist Raphael DuBard appeared with the Chancel Choir of Holy Trinity Church, Buffalo. Mr. DuBard was the winner of the 1950 Voices of Tomorrow Contest, annually held in Buffalo, and was selected as a soloist with the Chautauqua Symphony Orchestra last summer. He is now studying in New York.

LUTHERAN STUDENTS held a dinner meeting recently in Reformation Church, Rochester. Two headline speakers were 1951 Churchman of the Year, William H. Stackel, speaking on "Christianity and Business," and Rochester Royals' basketball star, Bob Davies, speaking on "A Christian in Sports."

FRANKLIN L. JENSEN

ONTARIO:

Reinartz Sermon Evaluated by Canadian Churchmen during Workshop

KITCHENER—Fifty pastors, professors, and seminarians attended the Evangelism Workshop in St. Mark's Church, Kitchener, early this month. Heading the program were members of the staff of the ULCA Board of Social Missions, C. Franklin Koch and Clifton Weihe, and Pastors Franklin Jensen of Buffalo and Henry Nuhn of Fort Erie. Discussions by pastors were "the liveliest I've seen," said Dr. Koch.

COLONEL'S EAGLES are pinned to the shoulders of Chaplain James F. Patterson (center) by Deputy Commandant of the Chaplains' School, Fort Slocum, N. Y., after promotion

On the evening of the first day the workshop had the good fortune to observe at first hand a "preaching mission" in operation at St. Matthew's Church, Kitchener. Missioner was Dr. F. Eppling Reinartz, secretary of the ULCA, preaching on the theme "Precious Jeopardy." On the following morning the group "evaluated" the effectiveness of the service, the singing, and the sermon.

Plans for the preaching mission were made by the pastor of St. Matthew's, Dr. John Schmieder, and the parish deaconess, Sister Florence Weicker, assisted by Evangelism Director Clifton Weihe. In the week before the mission 175 pairs of visitors went out to give a special invitation to hear Dr. Reinartz in his five addresses beginning Sunday morning and ending Wednesday night.

As a result of the workshop a number of congregations are thinking more strongly in terms of evangelism and several are already planning preaching missions. St. Paul's Church, Hamilton, held a unique one in mid-March, directed in particular to new Canadians and conducted in German. Missioner was the Rev. John Hamester, of St. Michael's-Zion Church, Philadelphia, Pa., formerly of Zion Church, Pembroke, Ontario.

DR. REINOLD VON THADDEN, leading German Lutheran layman, addressed a mass meeting of persons of all denominations in St. Matthew's Church, Kitchener, on Feb. 26. He gave his hearers a vivid picture of both Soviet and Nazi persecutions which he and others like him had endured in the defense of the Christian faith.

AFTER 15 YEARS as organizer and manager of the Lutheran Summer Camp, Layman Ernest Berner has been compelled to resign due to pressure of YMCA work. He has been succeeded by Helmut Binhammer of Waterloo College. Since a number of boys and girls had to be turned away from last year's junior camps because capacity had been reached, an extra week will be added to each camp this year. Reconstruction of the swimming pool at an estimated $1,200 is proceeding under direction of Property Chairman Elmer Thorman, Preston. Special offerings are being received through the Sunday schools to cover the cost.

AFTER A YEAR in charge of Canadian Lutheran World Relief's immigration office and hostel at Kitchener, Reuben Baetz is returning to Europe to resume his position of service to refugees under the Lutheran World Federation. His immediate work will be to assist Dr. Stewart W. Herman with immigration problems and preparation of reports to the Hannover assembly.

ONE OF THE OLDEST of synod's active pastors is moving again. After a vigorous and successful period in Christ Mission, Sudbury, the Rev. S. ("Dad") Cooper has resigned to accept a call as first pastor of Redeemer Church, Fisherville. This group, a split from a large Missouri congregation, will seek admission to the Canada Synod in June.

CALLS HAVE also been extended to Seminarians Ralph Huras and Fred Little by the Neustadt and Chesley parishes.

"THE GREATEST VICTORY in the history of the Canada Synod," is the way CHEY Director W. A. Mehlenbacher sums things up in his final report. Total gifts: $211,987.36! Gearing up now for what many feel will meet with an equally good, or even better, response is synod's $100,000 goal for home missions. The appeal will get under way in the fall.

NORMAN BERNER

JAMES (left) and WALTER (right) GIBBONS are regular attenders at St. Paul's Church School, Linden, N. J., despite their handicap: total blindness. Ten-year-old James uses books supplied by the American Bible Society and John Milton Society, catechism and worship aids supplied by the ULCA Board of Social Missions. Seven-year-old Walter is not as adept at Braille as his brother . . . yet! Meanwhile members of the church school and Pastor Godfery Alberti make them feel at home

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PENNSYLVANIA:

"Religion in the News" Aired On WQAN Saturday Mornings

SCRANTON—"Religion in the News," a 15-minute broadcast, is being aired Saturdays at 11:45 A.M. over WQAN, Scranton. Newscaster is Pastor William O. Moyer, correspondent for THE LUTHERAN for the Scranton-Wilkes-Barre area. The worship service at St. John's Church is broadcast over Station WSCR the first Sunday of each month.

MR. AND MRS. CHRISTIAN OHLE, Lutheran DPs from Wittenberg, Germany, are making their home in Scranton. Lutherans of the city have contributed about $150 together with gifts of food and clothing to help the Ohles get settled.

RECENT RENOVATIONS in St. Peter's Church, Pittston, include a new lighting system in the church and Sunday school, new doors and steps, and painting.

DR. W. FRANK ASPER, organist of the Salt Lake City Tabernacle, presented a recital recently in St. Luke's Episcopal Church, Scranton, under the auspices of the Northeastern Pennsylvania Chapter, American Guild of Organists. Mrs. Asper is organist in a Lutheran church in Salt Lake City.

AN AREA OFFICE for Miss Helen Stoeckel, inner mission worker, has been set up at St. John's Church, Scranton.

THE COMMITTEE planning for a new parsonage for Trinity Church, Clarks Summit, is taking first steps toward raising the necessary funds. Trinity's new organ was recently dedicated.

REHEARSALS have begun for the Spring Festival of Greater Protestant Music to be held in Christ Church, Hazleton, on May 16, under the auspices of the Mountain Top Pastoral Association.

THE ANNUAL SERIES of Lenten services of the Scranton central city churches began March 5. The Rev. Paul T. Warfield of St. Mark's Church, Trenton, N. J., spoke.

THE PARISH HOUSE of Christ Church, Wilkes-Barre, has been renovated at a cost of $10,000.

WORK IS PROGRESSING on the new $40,000 parsonage of St. Peter's Church, Scranton. It is expected that the pastor will be moving in by June. WILLIAM O. MOYER

NEWS IN THE CHURCHES

"THIS is Station BING bringing you the news of the world at noon!" At the stroke of eight bells these familiar words introduced the five-minute newscast over the public address system of the USS Badoeing Strait. The innovation aboard ship was the "brain child" of ULCA Chaplain W. L. Wolf as the ship left the U.S. Far-East-bound. While at sea, access to radio and newspaper facilities is difficult if not impossible; the seamen count on the noon newscast to keep them posted on worldwide events as well as the latest shipboard scuttlebutt

DISTRICT OF COLUMBIA:

Reasons Advanced for Lowest Welfare Standards in the United States

WASHINGTON, D. C.—In an address before the opening sessions of the Lutheran Welfare Conference (Atlantic-Central Regional meeting) late last month, District of Columbia Commissioner Joseph Donohue publicly apologized for the district welfare standards. "They are, perhaps, the lowest in the nation," he admitted ruefully.

"The reason," he added quickly, "is that we have been staggering under a load that has become heavier and heavier since 1922."

The Federal Government, not the District, is to blame for the fact that "we are not doing our share for the unfortunate of the city," he insisted.

The Federal Government is contributing a disproportionately small share of the money necessary to run the District Government, he explained.

"That is one of the main reasons why the District is failing to maintain health, welfare and recreation facilities at high standards," he contended.

A general session on "The Role and Relationship of Social Worker and Chaplain in Welfare Agencies" was led by Dr. Ambrose Hering, New York City, and discussants included the Rev. Arnold F. Keller, Jr., Washington; the Rev. A. R. Horn, Baltimore; Miss Lillian Weckbecker, Pittsburgh.

Luncheon discussion groups were held at noon including a visit by the chaplains to the new million-dollar Geriatric building of St. Elizabeth Mental Hospital.

A feature of the conference was a dinner held at the National Lutheran Home for the Aged. More than 400 persons heard the Rev. Oswald C. J. Hoffmann, director, Department of Public Relations, Lutheran Church—Missouri Synod, speak on the need for Christian Neighborliness. He said that our nation needs a "revival of the feeling of neighborliness" in which welfare agencies of the church can take a leading part.

The dinner marked the beginning of the 25th year of the Lutheran Inner Mission Society of Washington and was held in cooperation with the Lutheran Laymen's Fellowship of Washington.

Workshops on children in church homes, community planning, pastoral care, services to older people, family counseling and resettlement of new neighbors, were held.

"Old-line" Protestant churches in Washington and elsewhere were urged to let down the color bars and admit to membership persons of all races, by the Rev. Harold Letts, secretary for social action, Board of Social Missions ULCA, in the final session of the conference on "Christian Social Action."

Pastor Letts declared these churches were "violating the Christian conception of the church as being the body of Christ" in allowing human distinctions in membership.

If these churches should heed appeals for racial justice and admit Negroes, experience has shown, he said, that they would lose members at first, then gain greater spiritual vitality through a "new feeling of Christian fellowship and venture."

DONALD F. BAUTZ

INDIANA:

Hammond Church Conducts Forum; To Discuss 18 Books, Writings

A SERIES OF STUDIES, "A Christian Forum," was begun at United Church, Hammond, early this month (March 9). It is one of 10 being presented in the United States and includes a study and discussion of a maximum of 18 Christian books, excerpts and writings containing the essence of Christianity's working principles.

The study, said a spokesman, "is an extension of the directive 'seek ye in the scriptures.'"

The initial study was of "The Complete Sayings of Jesus," edited by Arthur Hines with foreword by Dr. Harry Emerson Fosdick.

Leader of the Forum is Alois W. Graf, of the Great Books Foundation. Enrollment is limited, but there are no dues or enrollment fees and no minimum or maximum requirements as to the purchase of books. The sessions are being held the second and fourth Sundays of each month with possible "extra"

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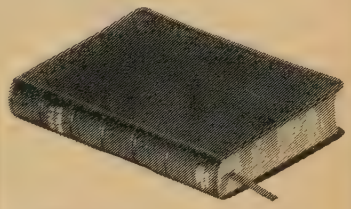

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sessions if the group desires them. The general public has been invited.

THE REV. PAUL J. RENZ, pastor of United Church, Hammond, presented a short talk on "Lutheranism" on a recent tape-recorded broadcast (WJOB). The address was a part of a "Know Your Neighborhood Churches" arranged through the Calumet center of the University of Indiana. Pastor Renz distributed copies of "What Lutherans Believe" in connection with the broadcast.

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Changes of Pastorate

CENTRAL PENNSYLVANIA SYNOD

BOWERSOX, GEORGE E. From Hebron Church, Leechburg, Pa. To St. Paul's Church, McSherrystown, Pa. 416 Main St.

CLARK, GEORGE A. From Jerome-Boswell parish, Pa. To Paradise parish. 594 Madison Ave., York, Pa.

DEAN, JOSEPH W. To Oriole parish. RD 2, Jersey Shore, Pa.

DOLL, DONALD G. From associate pastor, St. Paul's Church, Ardmore, Pa. To pastor of congregation.

FISHER, ROBERT F. From Grace Church, York, Pa. To Temple Church, Brookline, Pa. 511 Brookline Blvd., Havertown.

FREY, EDWARD S. From Trinity Church, Lemoyne, Pa. To Director of Church Architecture, ULCA. 231 Madison Ave., New York 16, N. Y.

GLEICHMAN, PAUL H. From Zion Church, Bristol, Pa. To Riegelsville parish, Riegelsville, Pa.

KANZINGER, ALBERT C. From St. Paul's Church, Ardmore, Pa. Retirement.

KNOLL, HAROLD S. From Rural Valley parish, Pa. To Temple Eight Church, Altoona, Pa. 110 Aldrich Ave.

MERBREIER, W. CARTER. Licentiate. To St. Matthew's Church, Philadelphia, Pa. 654 W. Ellet St.

SCHLOTZHAUER, EARL. From Calvary parish, Md. To Muhlenberg parish, Spring Grove, Pa.

SHILKE, CHARLES A. From Lavansville parish, Pa. To Trinity Church, Greencastle, Pa. 234 S. Washington St.

IOWA

FURMAN, WILMER F. From Holy Trinity Church, Chester, Pa. To Davenport, Ia., for Board of American Missions. 2701 Grand Ave.

MINISTERIUM OF PENNSYLVANIA

ALDERFER, RALPH L. From Forks-Arndt's

parish, Pa. To Lutheran Church in Spring City, Pa. 15 S. Church St.

HEMSATH, W. KARL. From St. Michael's Church, Philadelphia, Pa. Retirement. 6950 Germantown Ave.

KAERCHER, JOHN A. From St. Mark's Church, Scranton, Pa. To Epiphany Church, South Temple, Pa. 625 N. Temple Blvd., Temple.

KISH, JULIUS. From Holy Spirit Church, Philadelphia, Pa. To Holy Trinity Church, Chester, Pa. Providence Rd.

KLINE, WILLIAM H. From Topton parish, Pa. Retirement.

KRAPF, BERNARD. From Trinity Church, Danville, Pa. To Susquehanna University as business manager.

NEWHARDT, DANIEL F. From Maxatawny parish, Berks Co., Pa. To Bethany Church, West Reading, Pa. 130 S. 6th Ave.

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FINK, J. RUSSELL. From Second English Church, Schenectady, N. Y. To First Church, Lyons, N. Y. 15 High St.

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In Conclusion . . . . . .

TRY SOMETIME to list the great social changes that have taken place in this country in the last 30 years. You'll find that we've had a revolution. Without widespread bloodshed and violence a new order has come into being.

For instance . . . millions of workers now never see or touch part of the money they've earned. Employers are compelled to act as "revenooers" and collect it for the government . . . employers in many states may not even ask the religion or race of prospective employees . . . workers in many industries must belong and pay dues to a private organization before they can hold a job . . . farmers may plant only a certain portion of their acreage . . . schoolteachers must swear that they've never belonged to organizations opposed to the present form of government . . . none of the 186 members of the du Pont family may buy or hold stock in General Motors or U.S. Rubber, according to a recent "anti-trust" action started by the government.

These and hundreds of other disconnected incidents reveal the extent of change which has come within a generation. If we go back for a century, the difference is still more amazing. Then millions of people were slaves, income tax was unheard of, government was largely localized.

BECAUSE SO MUCH has happened to our social and economic life, entirely new standards exist. "Privileged classes" are no longer those of wealth, but those with political power. Fortunes aren't made by personal invention or enterprise, but by buying government surplus! "Go west, young man" has changed to "Go to Washington."

In such an era of change, church people need to be alerted to two dangers. We cannot turn back the clock, but turning it ahead too fast can destroy it, too.

There are agencies working hard today to bring about a "return" to what they call the good old days. History reveals the absurdity of such efforts. In England, for instance, a "conservative" regime has inherited many socialistic practices and is in the process of adopting some of them for its own.

No matter which party wins this year's U.S. election, there will be no widespread abandonment of government economic and social welfare services. No such action would be tolerated.

Because churches are traditionally tied to the past and therefore often opposed to change, reactionary forces look to them for support. We must realize that while it's often wise to move slowly and safely in economic and social matters, there's no such thing as turning back.

MORE SERIOUS danger comes from earnest but misguided advocates of radical programs who often try to hurry things. In chemical experiments it's sometimes possible to use a catalytic agent to hasten action. Usually this produces violent bubbling and boiling. The change takes place quickly, but generates a lot of destructive force.

Efforts to force sudden change in our gigantic racial, economic and social problems lead to similar destruction and violence. There needs to be mutual understanding and appreciation first. It's probably hard for some impetuous people to understand, but many wounds require the healing effect of time before they can be cured. The Christian way is one of peaceful progress and consideration for the rights of all. —ALBERT P. STAUDERMAN

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